

REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 13th March 1909.

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I.—FOREIGN POLITICS.

THE *Namai Muqaddas Hablul Matin* [Calcutta] of the 1st March has the following on the present situation in Persia:—

NAMAI MUQADDAS
HABLUL MATIN.
Mar. 1st, 1909.

The Persians ought to know that their beloved country has of late arrived at a situation which makes the interference of any one or two well-armed Powers in her internal affairs not possible, as it would otherwise deprive all the other Powers of their interests in her. But at the same time if the Persians are found to be inert in safeguarding their just rights, it may not please the Powers in general to allow their respective interests to remain in abeyance for any length of time.

Their want of political insight and ability to estimate their own strength has so long kept the Persians under an unnecessary apprehension of danger from the unlawful interference of the English and the Russians in the affairs of their country. This apprehension on the part of the Persians has already been injurious to their rights, and may possibly be a source of greater injury hereafter. It is necessary therefore that the Persian statesmen should disabuse the minds of their countrymen of the illusion under which they are at present labouring.

We are now to see if it is possible for the Russians and the English to deviate from their avowed policy of non-intervention, and to bring down their forces into Persia with the object of territorial usurpation. In our belief, and in the opinion of the statesmen in general, it looks like an impossible task, for they will have to face the following serious drawbacks in their way:—

(i) France, Germany, Turkey, Austria, and even America, all of whom have their respective political and economic interests in Persia, will not tolerate the partition of their country between the English and Russians.

(ii) The territorial encroachment of the two Powers will give rise to a war in Persia which may last for 30 years. The present national agitation of the Persians will be increased by the foreign interference, and the spiritual leaders will surely apply themselves to give the affairs a religious aspect, which may possibly renew the incidents of the Crusade, for there already exists some agitation of this kind in the Islamic world. If such things happen, all the Powers who have Moslems as their subjects will have to encounter considerable difficulties in their own countries. The little difference that is at present noticed between the Constitutionalists and the Royalists in Persia will disappear when they will come across the question of Islam and non-Islam; and when a million bold and intrepid Persians will stand fast to defend their political rights under the shadow of religion, it is not impossible that the fate of the war may be decided after 30 long years and after loss of innumerable lives. Moreover, such a war being against economic conditions, the present state of things in their respective countries will not permit the two Powers to embark on such a hazardous adventure. The Russian Provinces are always eager to grasp an opportunity for bringing about a revolution, and the same is apprehended by the English in Egypt, Ireland and India. The aim of the two Powers is merely to force on the Persians such reforms as are destructive of their integrity, without any military operation, under the pretext of ensuring the safety of their own subjects; and so long as the Persians will be protecting the foreign subjects, as they have hitherto done, the two Powers cannot find a valid excuse for their encroachment. Under these circumstances the Persian Nationalists should be careful to prevent the Royalists from committing any excess on the foreign subjects, and explicitly define their rights according to the International laws, so that the last excuse of the Powers for interference in the affairs of Persia may vanish.

Turning our attention from the foregoing observations, it must be borne in mind that the English are inactive to the same degree as the Russians are eager to interfere in the affairs of Persia, not because they are careless of territorial aggrandisement, or, being a free nation themselves, are in favour of the enfranchisement of Persia, but because they fear that the Anglo-Russian

intervention, though friendly at present, will eventually bring Persia under the complete subjection of Russia, inasmuch as they will not be able to bring down their forces into Persia equal in number to that of the latter Power who may not continue to remain on friendly terms with them. To those who have any knowledge of English politics, it must be apparent that by their joining hands with the Russians in their intervention policy towards the affairs of Persia, the English must be doing away with the hundred-year efforts of their statesmen to avert the Russian attack on India, and welcoming their inveterate enemy into the country from the four corners at the present critical times. Sir Edward Grey had thought that the defeat of the Russians in the East, followed by their alliance with the English, would divert the attention of the former from India; but the latest movements of the Russians in Persia have convinced him that they are still persistent in their long cherished aims. The English have now been able to fully realize their position, and, disagreeing with the Russian scheme of intervention in Persia, have followed the line of policy laid down by Sir Edward Grey in his speech delivered in the Parliament, on the 26th February; who has decided to inform the Shah that so long as he does not grant a Constitution to his people he should expect no help whatever from the English and the Russians. This final decision, though formally meant for the Shah, has clearly struck at the intervention scheme of the Russians.

However, the Persians must know that the best opportunity for carrying out the reforms has presented itself to-day, for as long as Russia does not come to a settlement of the Balkan disputes, she cannot turn her attention towards the Persian affairs. It is not safe for the Persians to leave their country in such a doubtful state and allow the foreigners more or less to find an excuse (for their interference). This state of anarchy in Persia is calculated to last until the opening of the Parliament in Teheran, which is the surest appliance to restore peace and order in the country.

HITAVADI,
Mar. 4th, 1909.

2. In noticing the action of the English and the Russians forcing the Shah of Persia to grant a Constitution to his people, the *Hitavadi* [Calcutta] of the 4th March remarks that their efforts to bring about the enfranchisement of the alien nation makes us laugh and call to our mind the proverb "Darkness under the candle" which seems more applicable in this case than in any other.

3. Referring to the visit of Monsieur Labron, editor of the *Paris Times*, to Chandernagore, the *Daily Hitavadi* [Calcutta] of the 3rd March writes:—

The visit of Monsieur Labron,
Editor of the *Paris Times*, to
Chandernagore.

Monsieur Labron has spoken about the wants and complaints of the people of Chandernagore, and has promised to ventilate them in newspapers on his return to Paris. He says that most of the gentlemen with whom he has been acquainted since his arrival in this country, are of opinion that the seething discontent among the people is, among other causes, due to their ill-treatment by the white people. Monsieur Labron had a long discussion on the present unrest in India with the editor of a Bengali newspaper of Calcutta. In the course of this discussion the Parisian Editor supported constitutional agitation, and pointed out the evils of revolutionary ideas.

SOLTAN,
Mar. 5th, 1909.

4. The following is a full translation of a paragraph appearing in the *Soltan* [Calcutta] of the 5th March regarding the Turkey and Bulgaria.

Balkan trouble:—
No final settlement has yet been arrived at between Turkey and Bulgaria. From the indications it would appear that the Powers will not be satisfied until they see Bulgaria, which is of their own nationality, independent. And this will be the case ere long. Turkey has been ceding the whole of her dominions, one after the other, to the *Feringhi* races. Does it show wisdom? We know that, single-handed, Turkey cannot cope with all of them. But what a heinous act it must be (for the Sultan) to hand over, like a coward, the territories which his forefathers conquered to foreigners! If the territories must be surrendered, let it be so, but not before thousands of Turks have poured out every drop of their blood in their defence. If the kingdom must go, let it go; but why should those who are the cubs of lions, surrender themselves like jackals? If the very existence of the Turkish Empire must disappear, let it disappear; but let all join battle for the last time, and sacrifice themselves one after

another. Let only the graves of the Turks be taken possession of by the Christians. Let the exploits of the descendants of Osman, Soleiman, Barzid Eldorm and Muhammad Sani be recorded in blood in the history of the world. If Turkey recognises the independence of Bulgaria without war, we will not accept the Sultan as Amir-ul Momenin and Khalif Tulmos Lemin, and we will not read the *khotba* in his name. We will then remove his name from the *khotba*. He who will bring disgrace upon the fair record of a heroic nation, will forfeit all connection and sympathy with the Islamic world. Turkey, beware even now; see that not even an inch of Turkish soil is transferred to others' hands while there is vitality left in the body of a single Turk in the heroic land of Turkey.

II.—HOME ADMINISTRATION.

(a)—Police.

5. A correspondent of the *Khulnavasi* [Khulna] of the 27th February writes:—
Disturbances in the *hat* at the village of Lautara. The villages near the *hat* of Kalki oppressed. The climax of oppression.

Khulnavasi,
Feb. 27th, 1900.

We are eager to learn what remedy has been applied by the Magistrate after reading the two letters about the *hat* of Baradal appearing in the *Khulnavasi* of the 24th Magh last. Many things about the incident that happened on the 24th January last in connection with the *hat* of Baradal was not clearly mentioned in the first letter. However, I hear that what has been described by hints is fully true. The real incidents about the *hats* of Baradal and Kalki are these:—

Buyers and sellers come from great distances to the *hat* of Baradal. The amount of things necessary for seven days for the people of the southern portion of the thanas of Asasuni and Paikgacha, i.e., the reclaimed lands, is bought at this *hat*. Moreover, many people collect their condiments—turmeric, nuts etc.—from this *hat*. Paddy, which is the principal article of trade in this place, is sold here. Besides these, things such as goats, cattle, *ghee* and bamboo-mats etc., worth many thousands of rupees, are bought and sold here on every *hat* day. This *hat* has been removing all sorts of wants of the people of this place. The *gantidar* of this *hat* is Surendra Nath Ghose, a resident of Debhata. Being greatly troubled with the oppression of Sarat Halder, his lessee, and Naib and President, the buyers and the sellers combined together and established a new *hat* in the beginning of December last, on the banks of a small river called Kalki, in the village of Lautara, five miles to the south of the said Baradal, which is the *ganti*-leased village of Hamidulla Sardar, a resident of Chandpur. Twice or thrice the *hats* was held without any trouble. In the meantime, the probability of a great loss being seen, an application for keeping the peace was filed on behalf of Ghose Mahasaya, the proprietor of the *hat* of Baradal, in the court of the Deputy Magistrate of Satkhira. Sub-Inspector Sasi Bhushan Ghose was entrusted with the investigation and keeping of the peace. On the report of the Daroga Babu, proceedings under section 107 were instituted in the Subdivisional Court against several persons mentioned by Ghosh, as well as by the Daroga in his report, and, according to the judgment of the Deputy Babu, orders were issued for the closing of the *hat* at Kalki for a few days. But the people of the *hat* considering such an order unjust, and being rendered quite desperate by former oppressions, refused to close the *hat*. Babu Kunja Behari Goswami, Deputy Magistrate, came to Satkhira for a month, and went away after delivering his judgment. On the day after that on which Babu Akhoy Kumar Sur got charge of Satkhira, i.e., on the 24th of January, Daroga Sasi Babu, together with President Sarat Halder, several men belonging to the side of Ghose Mahasaya, and a number of *chaukidars* and *dafadars* came to the said *hat* of Kalika and forbade the people of the *hat* to buy and sell. The people of the *hat* with folded hands humbly asked the Deputy Babu most feelingly for permission to buy and sell for that day only. But owing to their ill-luck, their prayers were all dissolved in air like a cry in the wilderness. Over and above this, Daroga Sasi Babu with *dafadars*, *chaukidars* and the President,

turned the articles of trade of the shop-keepers upside down with his feet. This was done in the presence of the Deputy, though behind his back. The people of the hât put up with this oppression though much moved with anger and dismay. In the meantime (as arranged beforehand) a few people belonging to the side of Baradal excited the people of the hât by beginning to throw brick-bats. Then there was fighting at the hât. In these circumstances, who is to be held responsible if the Deputy Babu, Daroga Babu or any one else was hurt. Then, on the Deputy Babu producing a gun people fled in all directions through fear. In the tumult two or four persons were arrested. But they were only people belonging to the hât and nothing is heard about any offence committed by them. Then proceedings were instituted, a reserve police was quartered, accused persons were arrested and people of the neighbouring villages were oppressed and fled.

As a result of this oppression many people fled in all directions (wherever one considered oneself safe). The villagers could not endure any longer, as even the women were oppressed. A woman who was near her confinement, when flying out of fear, was delivered on the road. On her proceedings a few steps only with the placenta in one hand and the now-born baby in her arm the child breathed its last. The poor mother threw away the dead child and went away to her destination, shedding tears. Cattle have died as a result of eating the paddy of the farm yards of the village of Lautara. Both paddy and cattle have been destroyed. Over and above this, the police have earned money by terrifying anybody and everybody by falsely calling him an accused person.

Many are passing their days in anxiety and fear unable to ascertain who is accused and who is not. Only a little have been described here of the very great oppression that was committed. It is difficult to know the real condition without being present at the place of occurrence. Will the benign Government properly investigate the matter and remove the distress of the villagers and do justice? Over and above this oppression proceedings have been instituted under sections 247 and 225. The trial of these offences too will be held in the court of the said Deputy Babu, and justice cannot be expected. If the noble-minded Magistrate himself tries the case, then only may justice be expected. It will be a cause of great dismay for us if the oppression be not remedied. The people have lost all respect for the present Deputy Babu and Daroga Sasi Babu. We hope the benign Government and the divisional authorities will make proper arrangements in the matter.

Now the questions are :—

- (1) Baradal and the new hât at Kalki are five miles distant from each other, and why should the people of Baradal go to a distance of five miles to fight?
- (2) Did Deputy Kunja Babu order the closing of the hât after careful consideration?
- (3) Why was the Deputy Akshay Babu so eager to enforce the order of attachment in this manner at the hât?
- (4) Whether such oppressions were committed in his presence or not?
- (5) Whether his companions the president, chaukidars and dafadars burnt down houses?
- (6) Who is responsible for the looting of many articles during the tumult?
- (7) Why are the villagers being thus oppressed by bringing in reserve police?
- (8) Whether the consequences of an affray between the two parties would not have been less serious than the unrest which has been created by the endeavours of the Deputy Babu to keep the peace?
- (9) Who is responsible for the loss of paddy, cattle, lives, etc.?

The paper also publishes two letters contradicting the above. The second letter says :—

With folded hands we pray the Magistrate and the Deputy Magistrate to show kindness to the poor people of the hât, and to do justice.

6. The *Bharat Bandhu* [Calcutta] of the 3rd March has an offensive letter from one signing himself as P. R. Gupta a non-Arya Samajist who, relying on a text of the *Satyartha Prakash*, the gospel of the Arya Samajists, asks such of the latter as have no male issue to send their wives to him in compliance with the above text, as he is a strong man and guarantees the birth of a son to their wives.

The marginally noted journal has retorted in almost equally abusive language.

7. In noticing the search of the house of Babu Haridas Das at 200-2, Machhua Bazar Street, the *Hitvarta* [Calcutta] of the 4th March remarks that, now that search has taken another form in Calcutta and culminated in the excavation of a house under suspicion, it is better not to describe the loss attending it and the opinion which may be formed by the public of the English justice.

8. The *Hitavadi* [Calcutta] of the 5th March protests against the saddling of the villagers in the neighbourhood of the railway line between the Dum-Dum Junction and Barrackpore Railway Station with the cost of maintaining the punitive police force quartered there.

9. Referring to the posting of a punitive police force in the villages lying between Chitpur Khal and Barrackpore, owing to repeated bomb outrages on the Eastern Bengal State Railway, the *Mihir-o-Sudhakar* [Calcutta] of the 5th March says that Government has been forced to take this step.

10. The *Bihar Bandhu* [Bankipur] of the 6th March, while exhorting, in its supplementary sheet of the same date, some of those well versed in Bhasha to reform the wrong use of genders that has crept into the language, remarks that the Hindus have imitated the Musalmans in their altering (literary, cutting down) the gender (literary, male organ) of words. The paper has indulged in a vulgar joke by punning on the Sanskrit word *linga*, which means both a gender and the male

BNARAT BANDHU,
Mar. 3rd, 1909.

HARVARI,
Mar. 5th, 1909.

HITVARTA,
Mar. 4th, 1909.

HITAVADI,
Mar. 5th, 1909.

MIHIR-O-SUDHAKAR,
Mar. 5th, 1909.

BIHAR BANDHU,
Mar. 6th, 1909.

(b)—Working of the Courts.

11. Referring to the sentence of two months' imprisonment passed on eight of the Musalmans accused of rioting at Titagarh, the *Dainik Chandrika* [Calcutta] of the 3rd March, says that considering the fact that the Military had to be called out and actually fire their guns to suppress the riot, the punishment seems to be extraordinarily light.

12. The *Bangavasi* [Calcutta] of the 6th March says that considering how able and experienced Subordinate Judges are, they are fully entitled to seats on the High Court Bench. It is a pity that they have been hitherto rigidly excluded, and High Court Judgeships have been conferred on Vakils and Barristers, who are certainly not superior to Subordinate Judges in judicial ability.

DAINIK CHANDRIKA,
Mar. 3rd, 1909.

BANGAVASI,
Mar. 6th, 1909.

(d)—Education.

13. The *Alpanch* [Bankipur] of the 1st March criticises the cause of female education in the following terms:—

Unfair criticism of female education. The madness after female education has become widespread. Although we have no objection to the education of women yet we cannot approve of the present system. It is found that the girls go peeping from their carriages which exposes them to the view of the public. The (so-called) enlightened gentlemen give their support to it, either because they have returned from a walk to the London Park, or because their attainments in the Universities have made them philosophers capable of dispensing with their religion. Poor people have been able to borrow

ALPANCH,
Mar. 1st, 1909.

money in hope of paying it off from the amount of stipend that would be received by their girls attending school. On one occasion respectable persons visited the school, and fruits, etc., were distributed to girls. It is a pity that Muhammadan girls have now begun to show their accomplishments publicly in Madrasas. The Hindus retort that the Musalmans have begun to feed on the earnings of women through this plan. Fie! O, revolving sky, fie!

ALPANCH,
Mar. 1st, 1909.

14. The *Alpanch* [Bankipur] of the 1st March criticises the conduct of the Head Master of the Bihar High-English School who, in order to fill up a vacancy in the school, notified that a B-Course Bihari graduate was wanted, but subsequently appointed an A-Course Bengali graduate. The paper finds that the condition of B-Course laid down in the notice was merely a trick played for preventing the Biharis, who are very rarely B-Course graduates, from applying for the post, and securing thereby the services of one of his own Bengali friends at home.

The paper further points out that the number of students attending school which had reached to 400 has now come down to about 125, and attributes the cause of this marked decrease to the insulting tone and rude behaviour of the Head Master who has grown extremely unpopular with the boys as well as their guardians. In concluding the article the paper asks the School Committee to explain the grounds on which the pay of the Head Master has been increased to Rs. 120 per mensem, which, in its opinion, indicates the reckless expenditure of the school funds.

SHIKSHA,
Mar. 4th, 1909.

15. The *Shiksha* [Bankipur] of the 4th March approves of the appointment of Babu Ashutosh Mukhopadhyay as the President of the Sanskrit Title Examination Board, and Babu Satish Chandra Bidyabhusana as Principal of the Sanskrit College.

HITVARTA,
Mar. 4th, 1909.

16. In noticing that a professor of Sanskrit of the Allahabad Kayastha College had to lose his appointment as such merely because he took part in a Bengal Partition meeting, held on the 13th October last, the *Hitvarta* [Calcutta] of the 4th March remarks that when even Educational members are being handled so roughly one cannot help saying that Government is making a merely vain show of justice. Accepting service appears to be just like selling one's soul to another.

DAILY HITAVADI,
Mar. 9th, 1909.

17. Referring to the advice recently given by the Lieutenant-Governor of Bengal to the students of the Hooghly College to be mindful of physical culture, the *Daily Hitavadi* [Calcutta] of the 9th March says that the natural and indigenous forms of physical culture in Bengal are wrestling and lathi-play. Formerly training in these forms of exercise used to be given, free of cost, by *paiks* in the employ of zemindars in villages. But with the firm establishment of British rule in this country the showy up-country durwan has taken the place of the sturdy and useful *paik* in the zemindar's house. Deprived of the help of *paiks*, the Bengalis betook themselves to western gymnastics. But within a short time this outlandish thing withered and died on the Bengal soil. Crickets, foot-ball, Sandow's dumb-bells, etc., are quite unsuited to this country not only on account of their outlandish character but to a large extent on account of their costliness. Recently wrestling and lathi-play were revived in many places. But the police took into their head that those places of physical culture were nurseries of sedition and began to exhibit great activity in frequently visiting them and collecting the names of youngmen attending them. The villagers are, therefore, returning to the alternative of going without physical culture rather than become objects of constant attention on the part of the police. The police in this country have indeed got such a reputation for honesty and goodness that even if village *pathsalas* become their objects of care they are sure to be closed in no time. If the authorities are really desirous of encouraging physical culture among youngmen, they should give up the idea that every *akhra* (place of physical exercise) is a nursery of sedition, and should also place them under the Education Department and make them subject to the inspection of Sub-Inspectors of Schools or Circle Pandits, instead of consigning them to the tender mercy of the police.

(c)—Local Self-Government and Municipal Administration.

18. It appears from the report of the Committee which was appointed by the Calcutta Municipal Corporation to discuss the finances of the Municipality, writes the *Hitavadi* [Calcutta] of the 5th March, that within the last five years the expenses of the Municipality have gone up by more than five lakhs of rupees. But it does not appear what benefit the rate-payers have derived from this additional expense, for the condition of the northern quarter of the town remains the same as before. The working of the Municipality also has not improved, for even now the work of having a plan of a building sanctioned by the Municipality is as much difficult and dilatory as it was before. The death-rate of the city has not decreased, neither has the sale of adulterated articles of food been checked. The only improvements effected seem to be that the Municipal offices have removed to a palatial building, the number of Municipal officers has been increased and the salaries of high officers have been raised. If these can be called improvements, then surely the Municipality has made immense improvements.

HITAVADI,
Mar. 5th, 1909.

19. A correspondent of the *Education Gazette* [Chinsura] of the 5th March writes:—

EDUCATION GAZETTE,
Mar. 5th, 1909.

Appointment of an Inspector of septic tanks.

Many mills have now been set up on the banks of the Ganges, and various refuse matters are carried into the river by drains. The sewage pollutes the water. On the objection raised by Raja Peary Mohun Mukerjee and others, a Septic Tank Committee was formed, and the evidence of many Brahmin Pandits was taken. Some were of opinion that by the discharge of water from the septic tanks into the Ganges, the river became unfit for religious purposes; but others were of opinion that the Ganges being always sacred, it would not be polluted for religious purposes, but the sewage had the effect of making its water unhealthy. The doctors decided that the sewage could not make the vast body of the Ganges unhealthy in any way and the mills were empowered to discharge water from the septic tanks into the river. If votes be taken every one among the twenty crores of Hindus no doubt will say—(1) that the water from the septic tanks should not be discharged into the Ganges, (2) that the drains now emptying themselves into the river should be diverted towards the corn-fields, and (3) that the banks of the Ganges should be kept clear by enacting police laws for the purpose.

The Hindus and Musalmans of India will be glad to learn that the benign Government has ordered that the water of the septic tanks must be filtered before discharging it into the Ganges, and that an Inspector has been appointed to carry out its orders. This Inspector should not tolerate any arrangements for stealthily discharging the water of the septic tanks into the Ganges during night. Filtering can only remove suspended impurities, but the dissolved ones remain as before. Therefore, we think the water should be boiled before being filtered. It would have been best of all if the water could have been passed through the fields, as the dissolved matters would in that case have done the work of manure.

20. In an article on the Municipal elections at Arrah, the *Star of India* [Arrah] of the 5th March warns the voters to be careful of the canvassers who have been trying to secure their votes on the ground of their long personal attachment with them, and asks them to make competence and conscientiousness as the criterion for giving their votes to those aspiring for the office of the Municipal Commissioners. In case of those who have once worked out their term, says the paper, and wish to be re-elected, the people are to make sure if they have proved faithful to their constituents during their tenure of office.

STAR OF INDIA,
Mar. 5th, 1909.

21. The *Dainik Chandrika* [Calcutta] of the 8th March draws the attention of the Chairman of the Calcutta Corporation to the great inconvenience to which poor people walking the distance from Dharamtollah to Kidderpore Bridge in the burning sun are put, owing to the absence of a single water-tap in the intervening distance. This public inconvenience should be removed soon.

DAINIK CHANDRIKA,
Mar. 8th, 1909.

Wanted water-taps on the road from Dharamtollah to Kidderpore Bridge.

(V)—Questions affecting the land.

NIHAR.
Mar. 2nd, 1909.

22. The *Nihar* [Contai] of the 2nd March publishes the following from a correspondent:—

Survey and settlement work in the Midnapore district.

Though 6 or 7 maunds of paddy grow on each bigha of land on an average, yet all people do not get an outturn at that rate. The reason is that the above rate is the result of average calculation made of the paddy grown on the superior class of land as well as the inferior class. If any person had both kinds of land in equal proportion, the outturn of paddy in his case would be according to the above-mentioned rate. But supposing a man had land, the major portion, say 66 per cent., of which was of the inferior class: then in the case of such a man an outturn of 6 to 7 maunds of paddy per bigha on an average, would be impossible. But on the other land, 4 to 5 maunds per bigha would be considered enough in the case of the person possessing only inferior land. Again, a quantity of paddy weighing a maund in the month of *Pous* would weigh 30 to 35 seers in *Asar* or *Sraavan* following. So according to this rate, 7 maunds of paddy would be converted into 6 maunds of paddy. Now, if the cost of cultivation be subtracted from this, the net proceeds would be arrived at. According to Mr. Price, the Settlement Officer at the time of the last settlement, the cost of cultivation per bigha is as follows:—

	Rs.	A.
Price of 16 seers of paddy seed for one bigha of land ...	0	8
Eight plough-shares, at As. 5 per each ...	2	8
Wages of 2 labourers for sowing the seed ...	0	8
Do. of 5 ditto transplantation ...	1	4
Do. of 4 ditto reaping ...	1	0
Do. of 2 ditto carrying the paddy home ...	0	8
Do. of 2 ditto threshing and cleaning the paddy ...	0	8
Compensation for agricultural implements ...	0	8
	7	4
Average rent per bigha ...	1	10
Total ...	8	14

Since this calculation was made by Mr. Price, the expenses on other heads have increased. Manuring the fields was not then required for purposes of cultivation; but it is now considered necessary, and without it the produce is not satisfactory. In the above calculation the cost of manuring has not been included. So, if it be included, the cost of cultivation would be increased. The following account shows the proceeds and the cost per bigha as well as the gain:—

	Rs.	A.
The price of 6 maunds of rice, at Re. 1-12 per maund ...	10	8
„ cost of cultivation and rent ...	8	14
Gain ...	2	6

So, the gain per bigha of land yielding not more than 4 or 5 maunds of paddy at the above rate would be inconsiderable. Those who cultivate their own lands can manage somehow with such a small margin of profit. But people unable to cultivate their own lands have to make other arrangements for cultivation, and the quantity of paddy that falls to their portion is too small to leave anything like profit after rent is paid. Again, the cost of cultivation, as given above, not unfrequently rises owing to the higher rates of wages that have to be paid.

As population has increased almost in every village, a family that formerly required 30 maunds of rice for its maintenance, now requires 80 maunds. The paddy plants sometimes wither away from drought, or are decomposed from excessive rainfall. If all such mishaps are taken into account, it will be readily understood that the outturn of paddy cannot be the same every year. It is an admitted fact that the outturn of crops now-a-days

is not what it used to be before. It cannot be denied that the pecuniary condition of most of the inhabitants is anything but satisfactory. Something like famine always prevails in the villages; only this famine is not like the famine of which we read in newspapers and for which public subscriptions are raised. Poor people do not get two full meals every day; some go without even one meal a day; and most people pass their days with half-rations only. This is the kind of famine we were speaking of. Many people cannot afford winter clothing, and often die, when ill, from want of proper treatment. If these facts be taken into consideration, it will be plain that the present enhancement of rent will add to the sufferings of the people. At the time of the last settlement, Government undertook to pay the salaries of the chaukidars; but this burden has now been shifted on the shoulders of the poor inhabitants. Moreover, a curious creature called "dafadar" has now been placed over the chaukidars. We do not know what useful purpose has been served by appointing these dafadars. But thieves and dacoits have unquestionably increased in number. When Government used to pay the chaukidars, their pay was at the rate of Rs. 2 per month. But now it has been raised to Rs. 5 per month. Besides, the dafadar has to be paid Rs. 6 per month, and the inhabitants have also to bear the cost of the uniforms of chaukidars and dafadars.

At the time of the survey and settlement in 1843-44, the inhabitants were in a much better condition, and they paid the chaukidars at the rate of annas two. This made the then Settlement Officer, Mr. Bayley, and the Deputy Collector, Muhamad Erfan Mian, write:—

"With regard to the chaukidars, I would further suggest that they should receive Rs. 12 annually from Government as their pay. This amount should be paid by the Collector out of the General Revenues, and debited to the administration charges (Mr. Bayley's report for 1845, Pargana Keoramal)."

Since the time of the above settlement Government has paid the salaries of the chaukidars. Mr. Price as the Settlement Officer of the last settlement, writes as follows about it in his report on the settlement of the above-named pargana:—

"There are 87 chaukidars in that pargana, who received Rs. 2 per month as pay from the Magistrate. The amount spent annually for their pay is Rs. 2,088."

We have stated what prevailed in one pargana by way of illustration. At the present time the number of chaukidars has increased everywhere. In a single pargana such a large sum as Rs. 11,000 to Rs. 12,000 or more is being paid by the poor inhabitants for the pay of chaukidars and dafadars. But formerly they had nothing to do with this charge, and Government had paid the pay of the chaukidars for upwards of fifty years.

Formerly there were *chakran* lands set apart for the maintenance of chaukidars. Government took possession of those lands and paid the chaukidars out of its own funds. A much larger sum than that at the time of the last settlement has accumulated in the hands of Government on account of the pay of the chaukidars. The poor inhabitants find it hard to maintain themselves, and yet they have to pay the tax. It is unfair, therefore, to saddle them with an enhanced rent over and above their already well-nigh unbearable burden. All things considered, the rent already fixed ought to have been lowered.

(g) — Railways and Communications, including Canals and Irrigation.

23. Referring to the Manager's statements explaining the circumstances

Alleged attempt at outrage on a female passenger on the North-Western Railway and the Manager's explanation.

under which a native female passenger jumped from a train in motion on the North-Western Railway for fear of outrage by two European soldiers, who entered her compartment, the *Dainik*

Chandrika [Calcutta] of the 8th March says:—

We have no desire to question the correctness of the Manager's statement. But does he realise the necessity of making special arrangements for guarding

DAINIK CHANDRIKA,
Mar. 8th, 1900.

carriages reserved for females? Native females have a perfect dread of "gora" soldiers and they lose their senses from fear at their approach.

DAILY HITAVADI,
Mar. 9th, 1909.

24. Referring to the case in which a Hindu woman was reported to have saved herself from dishonour at the hands of two soldiers by leaping out of a running train on the

North-Western Railway on the 1st February last, the *Daily Hitavadi* [Calcutta] of the 9th March says that the explanation which the Manager of the Railway has given of the incident and in which he has sought to exculpate the soldiers from all blame, may satisfy the railway authorities but it will never satisfy the people of the country.

(h)—General.

NAYAK,
Feb. 28th, 1909.

25. Referring to a strong rumour about the appointment of S. P. Sinha, Esq., the Advocate-General of Bengal, as Law Member of the Viceroy's Council, and that of B. Chakravarty, Esq., Barrister-at-Law, as Advocate-General of Bengal, the *Nayak* [Calcutta] of the 28th February writes:—

The rumoured appointment of S. P. Sinha, Esq., as Law Member of the Viceroy's Council, and that of B. Chakravarty, Esq., as Advocate-General of Bengal.

It would be a matter of great pleasure if the rumour turns out true, but we cannot yet say when the turn of A. Chaudhuri, Esq., Barrister-at-Law, will come. We shall curse the times if a perfect gentlemen like him has not his claims recognised.

NAYAK,
Mar. 2nd, 1909.

26. Referring to the controversy going on over the Indian Reform Bill the *Nayak* [Calcutta] of the 2nd March writes:—

The Indian Reform Bill controversy.

There is a saying that "beggars must not be choosers." The English rulers of India are under no agreement to give us reforms and political rights according to our dictation. We are bound to take what may be given. If there be anything good in the proposed reforms we should avail ourselves of it with a smiling countenance. If we must live in water we cannot afford to quarrel with the alligator. If we can judge the situation aright and act accordingly everything will go on smoothly.

If the Musalman community can obtain any privileges, we should be happy. The six crores of Indian Musalmans cannot possibly leave India and go elsewhere. They must live in India and must, therefore, be on friendly terms with the Hindus. If they can secure alms which are really worth having, where is the harm? The fact is there ought to be no quarrel over the proposed reforms between the two communities.

The English rulers have all along made use of the policy of "divide-and-rule" in India, and the result has been that Hindus and Musalmans have been fighting with each other during the last 50 years. Our advice is this:—If the Musalman will beat you, let him do it, do not retaliate. Don't allow yourselves to be led by the nose. You have got nice glittering baubles by begging; make merry with these and laugh to your hearts' content.

BANGABANDHU,
Mar. 2nd, 1909.

27. Referring to the demands made on behalf of the Musalmans by the London Branch of the All-India Moslem League the *Bangabandhu* [Calcutta] of the 2nd March writes:—

Musalmans and the Reform Scheme.

The Musalmans say that they are loyal. Do they then mean to say that the Sikhs, the Jains, the Native-Christians, the Parsis, etc., are all disloyal? Do they, again, dare to allege that the entire Hindu population is disloyal? There cannot be anything special in the loyalty of the Musalmans which is absent in the loyalty of the rest of the Indian population. Secondly, the Musalmans say that they do not take part in any political agitation. Does then keeping aloof from political agitation constitute an act of merit? Those who agitate by constitutional means are not disloyal—such men can be patriots without being disloyal. Thirdly, the Musalmans claim special privileges on the ground of their belonging to a race which once ruled India. History proves that during the spread of the British power in India the entire country, with the exception of two or three provinces, were under the rule of the Sikhs and Mahrattas who crossed swords, and very bravely too, with the English on many an occasion. The Sikhs and the Mahrattas, therefore, will be quite as

much justified as the Musalmans are in asking for special privileges on the ground of their having been once rulers of India. But neither the Sikhs nor the Mahrattas have put forward such a claim. It is indeed not a little amusing to find the Musalmans the only people to clamour for special privileges. Fourthly, the Musalmans aver that they render considerable help to the British Raj by protecting the frontiers of India against foreign invasion. Are then the large army of Sikhs, Gurkhas, Jats etc., kept by the Government as an empty show? We must say that all these unjust claims made by Musalmans proceed from their own selfish, arrogant and mischievous nature, and prove their utter silliness. They desire to have a separate electoral college simply because as Musalmans they form an important factor in the Empire though they are numerically small. Every other community in India can then demand to have an electoral college of its own. The Anglo-Indians have also petitioned the Government for similar privilege. Thus there will be no end of racial jealousies and animosities which will effectually sap the foundation of that unity which is the ideal of every right-thinking Indian. The population of India will be split up into divers units each striving to push forward its own interests regardless of the welfare of the others. If such a policy of "divide and rule" be really what the authorities wish to follow, it would have been better if they had not trumpeted their own so-called glory by professing to promulgate the Reform Scheme.

28. The *Bangabandhu* [Calcutta] of the 2nd March has the following:—

The Reform Bill.

We have already tried our best to explain to the public that the ideal which the *Bangabandhu*

has in view is *swaraj* not the *swaraj*, which has nothing to do with the British *raj*, but Colonial self-government under British suzerainty. We do not at the same time agree with those who, anxious to please English officials, declare that they will be happy if India is to have Colonial self-government in a century or two. As for us, we can be satisfied only if perfect self-government on Colonial lines be established in India within fifty years.

Lord Morley is reputed to be a man of highly liberal principles, but we have not so far had any proof of his being so. He knows full well that Indians are now mature in political wisdom, and yet he has sent them a sort of lollipop in the shape of reforms. Unless the Reform Scheme is amended and altered as Indian leaders would like to have it amended and altered, the reforms can be said to be nothing else than political lollipops, as the patriot Sriyut Bepin Chandra Pal very aptly describes them. If the British Government does not within fifty years establish a Parliament in India, or at least definitely promise that they will do so, educated and truly patriotic Indians will never be satisfied. It is gratifying to find that like ourselves Bepin Babu condemns secret assassinations and repressive legislation. We cannot, however, agree with him on one point, because while he is for complete independence, we advocate self-government on Colonial lines established in India within the next fifty years, for that is the only thing which will suit India in her present condition. Considering the factiousness and dissensions that exist in India, the ignorance of the people at large of the principles of scientific warfare, the ever recurring famines and the absence of high education, the people of India are sorely in need of peace and quiet, and these can only be had with the help of a sovereign power.

We want that both in the Provincial Councils and in the Supreme Council elected Indian members should have a majority, and we strongly object to the Viceroy's wish to have a control over the country's finances, for it is the people's own money, and it is but proper that it should be spent in the way which they approve of. If the Government grants us these rights, well and good, or else we request our countrymen not to go to Legislative Councils after the Reform Bill is passed. Whatever stands in the way of the attainment of the object we have in view, should be avoided by all means. We are now grown up men and we do not want any lollipops. The unjust partiality that is being shown towards Musalmans is sure to convert the Reform Scheme into a source of great racial animosity, and will lead to the country's ruin. Under its influence the Indian national life will never be built up. Lord Morley wants to kill two birds with one stone: he wishes to maintain all the petty jealousies and racial animosities that exist in India, and also to check the

BANGABANDHU.
Mar. 2nd, 1909.

rising national spirit in India. So we ask our countrymen to keep away from the Reform Scheme, which is nothing but poison all over, charming as it seems at first sight. We may perhaps be elated to find a few of our countrymen gracing the Council Chambers, but in reality the Reform Scheme will mean nothing but ruin to the country by sowing the seeds of great racial animosity. Then, again persons, who may have been convicted for defamation, contempt of court, or sedition, or who may have under orders of the Government (or under orders of the police) been deported, will not be allowed to be returned to the Councils. If Mr. Labouchere or the late Michael Davitt could be returned to the Parliament even after being convicted, nay imprisoned, why should an Indian who may happen to be similarly convicted or imprisoned, enter the Council Chamber? Grandfather Morley, follower of Mill, Burke and Bentham, put an end to your Reform Scheme, or else this unjust step will lead to a great agitation all over the country.

NAYAK,
Mar. 4th, 1909.

29. The *Nayak* [Calcutta] of the 4th March cordially supports, as a timely and excellent proposal, Lord Macdonnell's amendment to the Councils Bill in the Lords, giving Eastern Bengal and Assam an Executive Council after transferring the Burdwan and Presidency Divisions to it. The acceptance of this suggestion coupled with the carrying out of the Hobhouse Commission's suggestion for placing Governors at the head of the major Provinces will really mean the granting of what the Bengali people have been praying and agitating for since the Partition. The signs seem to be propitious on all sides, but God alone knows whether such good fortune is really in store for Bengal.

HITVARTI,
Mar. 4th, 1909.

30. The *Hitvarti* [Calcutta] of the 4th March continues from its last issue the Hindi version of the article of the *Pravasi*, criticising the Reform scheme of Lord Morley, the suppression of assemblies and the deportation of Indians like Aswini Kumar Dutt.

SANJIVANI,
Mar. 4th, 1909.

31. The *Sanjivani* [Calcutta] of the 4th March says that the unalloyed praise which the Hindus have showered on Lord Morley's Reform Scheme has produced an evil effect. The Mussalmans have made some special demands and Lord Morley has granted them. But the Hindus not having made any such demand for themselves have got nothing on their side. The special provisions which have been made for Mussalmans will do immense harm to the country and, at the same time, do no good to the Mussalman community itself. They are calculated first to divide the political field of India into two distinct and different parts, and next to injure the Hindus by giving undue preference to Mussalmans. In a Province like Eastern Bengal and Assam where the Mussalmans outnumber the Hindus, election will proceed on the basis of population, but where the Hindus outnumber the Mussalmans the latter will get more representatives than is warranted by their population. This partiality has given much pleasure to the Mussalmans. But as a matter of fact they have no cause for joy. It is for nothing that Lord Morley has yielded to the insignificant agitation of Mr. Amir Ali and his friends, whilst the fierce and universal agitation against the Partition of Bengal has been totally disregarded. It is not surely due to His Lordship's love for the Mussalmans, for, in that case, Mr. Amir Ali's earnest request for an amendment of the *Wakf* law would not have so long fallen on deaf ears. The secret object of Lord Morley in the present instance is to create a division and political antagonism between Hindus and Mussalmans, and thus weaken them both by turning them into mutual enemies. What Lord Curzon failed to accomplish even by partitioning Bengal and throwing the whole country into a violent agitation, Lord Morley has accomplished by patting the Mussalmans on the back. Personally and as members of a party the Hindus make no particular objection to the advantage which the Mussalmans believe they have got. But if the idea becomes firm in the minds of the Hindus that Government makes an invidious distinction between one class of its subjects and another, and favours Mussalmans against Hindus, will the consequence be beneficial for the Mussalmans, considering that the Hindus form the bulk of the zamindars, money-lenders, etc., in the country? Besides this, a privilege obtained without struggle does no good to the receiver,

As for instance, the very fact that Eurasians get undue favour from the Government in the matter of appointment to the public service, etc., has laid the axe at the root of their advancement by making them unmindful of high education and self-reliance. The Musalmans are, therefore, requested to reconsider their position at the present critical point in the national life of the Indians. Are a few seats in the Legislative Councils to be considered more valuable than the friendship of the Hindus? And the Hindus are requested not to harbour any ill-feeling against the Musalmans on this score. Let the Musalmans keep themselves contented with the so-called privileges that are to be conferred by the Reform. The Hindus will keep themselves engaged with the *swadeshi* and the boycott, for the Reform is only political fraud intended to set class against class.

32. The *Sanjivani* [Calcutta] of the 4th March says that following in the wake of the Musalmans the Eurasians also have demanded separate electoral colleges and a third part of the number of seats in the Legislative Councils for themselves. Let every other community in the country make similar demands, and the world see the beauty and greatness of Lord Morley's Reform.

SANJIVANI,
Mar. 4th, 1909.

Convicts and deportees in the
Reforms Bill.

33. The *Sanjivani* [Calcutta] of the 4th March says that Lord Morley has inserted a very unjust clause in his Reforms Bill, namely, that "convicts and deportees will not be entitled to seats on the Legislative Councils." There are various classes of convicts. Of course murderers and felons ought not to find seats on Legislative Councils. But there are offenders convicted of trivial, technical or political offences. If such men are to be deprived of seats on the Legislative Councils, men like Surendra Nath Banerjee, Bepin Chandra, Balgangadhar Tilak, Chidambaran Pillay, Panrajpe, Dina Nath Pindi Das, Jeswant Rao, etc., will be the first to be disqualified, and what will Indians do with Legislative Councils without such men? Such Councils will only be looked down upon with contempt as a mere sham. As for the proposal to disqualify deportees, it is stranger still, for neither deportees nor the country know wherein their guilt lies. Queer justice of the honest John! Henceforward Government will be able to easily get rid of its opponents in the Legislative Councils by simply deporting them once. In England only a felon is disqualified to become a Member of Parliament. Men like Parnell, Dillon, O'Brien, Michael Davitt, Labouchere were never expelled from the House of Commons for having been convicts. Even John Burns, one of the Cabinet Ministers of the present Government, was once sent to jail for rioting.

SANJIVANI,
Mar. 4th, 1909.

34. The following is a translation of an article which has appeared in the *Hitavadi* [Calcutta] of the 5th March :—

HITAVADI,
Mar. 5th, 1909.

IS IT FEAR OR PARTIALITY?

The Bill introduced by Lord Morley relating to measures of administrative reforms has been read for the second time in the House of Lords. On that day Lord Morley announced to the House at the very commencement that the prayer made by the Mahommedan community, that is to say, Amir Ali and Company, for separate electorates would be granted *in toto*. Lord Morley also said that the number of representatives to be elected by Musalmans for seats on the Legislative Councils would be larger than what the Musalmans could elect on the basis of population. Only the proposal that there should be a Musalman in the Viceroy's Executive Council has not been accepted. It thus appears that on the whole Amir Ali and Company have won. Now-a-days the Lords have a generous eye on "the favourite wife," so that we are not astonished to see the Secretary of State for India giving himself up to that favouritism and partiality.

Many people have been asking why Lord Morley has suddenly changed his opinion as expressed by him previously at the unreasonable words of Amir Ali and Company? In reply to this we have to say that Lord Morley has changed his opinion for fear of the Anglo-Indians and Unionists. Lord Morley understood that the Oppositionists would oppose his reform measures

by pretending to support the Musalmans and the result might be a wreck of his whole scheme. Consequently he has disarmed beforehand the opposition of Lord Lansdowne and his adherents by announcing at the very outset that the prayer of the Musalmans will be fully granted. But he has not perhaps fully considered the extent to which his Reform Scheme is going to lose in weight and importance nor how the policy of divide-and-rule is going to be firmly rooted in the administration of India by the granting of this unreasonable prayer or, if he has considered it, he has shown too much partiality towards "the favourite wife" in default of any other recourse.

In fact, the new policy which Lord Morley has publicly launched in the field of Indian administration by granting the unreasonable prayer of Amir Ali and Company is a blot not only on the good name of the English nation but of the whole civilised world. It is true that the government of India will be easier for an alien sovereign if the unity existing between the different communities in the country can be destroyed, but the liberal-spirited English Government has so long desisted from openly advocating this policy. They have from the beginning been saying that the fundamental principle of British rule is to create unity between all communities in the field of politics by keeping an equal eye on the interests of each. The Indian National Congress has been for a long time trying to bring about this union. It is a fact that although officials have so long admitted in their speeches that it is the fundamental principle of British rule to form this union they have in practice adopted quite an opposite principle and that it is at their secret instigation that Musalmans have so long refrained from joining the Congress; yet an open advocacy of the policy of divide-and-rule was not noticed in the country before the Partition of Bengal. On the occasion of the Partition of Bengal Lord Curzon created an excitement among some people by raising the question of the separation of the Musalman community in Bengal from the Hindu community and after that Sir Bampfylde Fuller increased the unreasonableness of Musalmans by calling them his favourite wife. And now Lord Morley, the most Liberal of Liberals, has carried that favouritism to extremes. It is during his régime that the adoption of the policy of divide-and-rule in the administration of India is going to be openly proclaimed and confirmed.

The injury which Lord Morley has done to the country by permanently establishing the policy of divide-and-rule in the administration whether for fear of the Opposition or for undue love for the Musalmans will not be apparent to everybody at present. Formerly, there was no dispute or difference between Hindus and Musalmans. Not a few officials have expressed the opinion that the two communities live in peace if officials refrain from interfering. But, owing to those who have an interest in setting the two communities by the ears, having from the beginning tried to create differences between Hindus and Musalmans, the breach is gradually widening. This is the first fruit of the Reform Scheme, and the after consequences may be what they will.

If the object of Lord Morley be to establish the policy of divide-and-rule in the name of reform, we would loudly say that we do not want such a reform. Such a reform will do us more harm than good. Even if some crooked arguments could be found for officials to support separate electorates, it surpasses our small intelligence to conceive what principle could make Lord Morley support election by Musalmans of a larger number of representatives than is warranted by their population. We ask, is it because Musalmans were formerly rulers of this country that this excess of favour is being shown for them? Or, is it on the ground that they are the door-keepers of India, or that their loyalty is excessive, that this course of action is being adopted? Or is it the real object to make the Musalmans appear as antagonists of the Hindus in the field of politics? We think that the last supposition is true. It is only to save their face before the civilised world that a pretence is being made by the authorities of looking after the interests of the Musalmans.

We are of opinion that a fierce agitation should be made against this decision on Lord Morley's part. Such Musalman gentlemen as have the future welfare of their mother-country in their hearts will surely join this agitation. The number of Musalman members will be somewhat larger under the system of election that is being arranged for by Lord Morley. But what

will the Musalmans gain by that? Is there anything done in the Legislative Council against the interest of any particular community? And up to the present has any harm been done to Musalmans by any Hindu member? But if Lord Morley's proposal is carried, both the Hindu and Musalman communities will be weakened in the field of politics. This weakness will be an advantage to the officials. Let everybody realise to what extent we shall be losers. When there is the possibility of both the communities being losers through the policy of divide-and-rule, thoughtful members of both the communities should now set their minds on protesting. As a result of the course which Lord Morley has proposed whether through fear of the Lords or through the attractions of the policy of divide-and-rule, unity will become impossible among the Indians. And, consequently, those who now object to an introduction of Self-Government on the ground of diversity among the people of the country will find their objection more effective in future. That is why we say that it is by no means proper to remain idle over the matter. Let Lord Morley understand that the Indians will never acquiesce without protest in his system of administration based, as it is, on the policy of divide-and-rule.

There is yet time for the Reforms Bill to be passed. In the House of Lords itself it will be once more discussed. On that day Lord Macdonell, Lord Ampthill, Lord Wenlock and others will move amendments on some points. They are of opinion that it is not desirable to establish Executive Councils for Lieutenant-Governors. However that may be, there will be still some discussion. After that, there will be discussions in the House of Commons. There is, therefore, yet time for protests. A fierce protest should begin at once in the matter. And we say this to the Government that if the people are now disappointed in this manner, after sufficient hopes have been raised in their minds, the result of that disappointment will never be beneficial. We are glad to see that the Bombay Presidency Association has drawn the notice of the Secretary of State to the matter. A similar protest should also be made from this part of the country. We hope that the leaders will not sleep over the matter.

35. The *Star of India* [Arrah] of the 5th March has an article in which it has made an attempt to refute Lord Curzon's objection to the Reform Scheme on the ground that it is not asked for by the masses who are too ignorant to understand it. The paper meets the ground by the argument that it is the case all over the world that in such matters it is only the educated who lead the way.

STAR OF INDIA,
Mar. 5th, 1909.

36. The *Hindusthan* [Calcutta] of the 6th March has the following:—

The Bombay Presidency Association and Musalman Membership of the Viceroy's Executive Council.

The Musalman community of India has made a prayer to the Secretary of State for India for appointing two Indians as members of the Viceroy's Executive Council, one of whom is to be a Musalman. The Bombay Presidency Association has protested against this. Sir Pherozeshah Mehta, the President of the Association, has, in protesting against the prayer, informed the Secretary of States by wire that the appointment should be made without distinction of race or religion. Whoever may be fit will become a member of the Supreme Legislative Council, and we have no objection if in this way even both the memberships go to the Musalmans. But never should such a provision be made that an appointment must be given to a follower of Islamism as such. Such a provision will be an insult to the late Queen Empress's sacred Proclamation. The Right Hon'ble the Secretary of State has already said that this unreasonable demand on the part of the Musalmans will never be granted. The protest of the Bombay Presidency Association is therefore unnecessary. But no harm can come from what is at worst only redundant.

HINDUSTHAN,
Mar. 6th, 1909.

37. Referring to the modifications sanctioned in the proposed reforms the *Howrah Hitaishi* [Howrah] of the 6th March writes:—

The Indian Reform Bill.

HOWRAH HITAIISHI,
March 6th, 1909.

So at last our very blessing has well nigh proved a curse. For years we were piteously crying for administrative reform. When Lord Morley's Reform

Scheme was announced we fondly believed that our cherished desires would be fulfilled at last. But recent events have shown that, like the man in the fable, we are to be plagued by the very thing which at first we looked upon as a veritable blessing.

However imperfect, or unimportant Lord Morley's scheme might be, we really saw in it the unmistakable signs of straightforwardness, generosity, impartiality and the first steps towards the development of nationality, and we were reassured to some extent. We consented to receive it with open arms as the first gift of the goddess of fortune. But it has proceeded only a little way when it has been crippled, mutilated and rendered totally worthless. By yielding to the Mahomedan cry for preferential treatment in the matter of electing members to the Legislative Councils, Lord Morley has done away with the cardinal principle of the British administration of India, and has not only almost nullified the Queen's Proclamation but acted in contravention of the gracious message of His Majesty King Edward VII.

The privilege of self-government is the birthright of every British citizen. The British rulers, have, however, the power to grant such a measure of self-government to their subjects as may be suitable in consideration of their capabilities. But they never enjoyed the right of making any difference in their treatment of a subject people in consideration of their race, religion or community. Such a gift they do not and cannot possess. As it is no part of the policy of the British Government to interfere in religious and social matters of the people, so it is equally injudicious on their part to treat preferentially any section of the people in consideration of their race or religion. But Lord Morley, the Liberal Secretary of State for India, has now set aside this time-honoured policy, and has yielded to the interested cry of Amir Ali and Company. His Lordship has thereby almost converted his scheme of reform into an engine of repression. The serious blunder which Lord Morley has committed has already assumed most serious proportions. As a consequence of this blunder the various communities in India are demanding separate electorates for themselves. Seeing that the Mahomedans have secured separate electorates and preferential treatment for themselves, the other communities and races in India are fully entitled to special consideration to safeguard their own individual interests. Again, if this policy of division be once acted upon, it will be impossible afterwards to prevent the separate units among one and the same community from demanding special consideration for themselves. Not only will the Reform Scheme then be converted into a huge farce, but it will prove even a far worse source of trouble and mischief than the Partition of Bengal. It will affect the whole of India, whereas the Partition affects Bengal alone, and peace and good Government and tranquillity will be gone. The seed of a poison tree is going to be sown of which the bitter fruits will ere long produce their baneful effects.

The Anglo-Indian Defence Association, following perhaps the example of the Mahomedans, has demanded full one-third of the elected members from the non-official European community. But who are the members of this Association? In Bengal the number of all classes of Europeans does not exceed fifty thousand, most of whom are tea-planters, indigo-planters, merchants and their servants. Some of these have already got separate electoral rights, and of the others a few will certainly get seats on the Councils. For whom, then, does the Defence Association make this demand?

In conclusion, we would ask our Liberal Secretary of State rather to withdraw the Reform Scheme altogether, than introduce it in such a form as is proposed. We have had enough already of this "Delhi ka laddu" from your hands; more we have not the strength to digest. We have no desire to see in your Liberal guise the dual form of Lord Curzon.

38. The *Basumati* [Calcutta] of the 6th March is amazed and astounded at Viscount Morley's conceding the Musalman demand for representation in excess of their exact numbers relatively to the total population. The effects of this concession will not and cannot be beneficial. The Hindus have no reason to lament it. For the Reforms, however good, are not adequate, and will not remove all the

sorrows of the land. It would be foolish therefore for the Hindus to fall out with their Musalman fellow citizens over such a comparatively unimportant thing. The experience of a few years will show Musalmans that their interests and those of their Hindu brethren are one.

But the representative system comes to have no meaning at all, when a section of the community have to be conceded a representation in excess of their dues. Switzerland and the United States, to mention only a few among many examples, shows that in spite of diversities of religion, language and customs, no section of the community has been unjustly kept out of the free enjoyment of full political rights. Why then should the experience of India be different? Viscount Morley's shortsightedness in making this concession will create unforeseen difficulties and will be like the significance of the late Queen's promise to make no distinction of race and creed in matters political. Who can tell what discontent will be caused among Jains, Buddhists and Parsis?

Viscount Morley would have earned the gratitude of the Indian people, if he had recognised the fact that there is no chance of conflict in India between Hindu and Moslem, unless such conflict is distinctly encouraged by the powers that be. His Lordship's act will retard the process of nation-building in India. It were better, therefore, that there were no rights of election conceded to us at all.

39. Referring to the opposition which Lord Morley's Indian Reforms are meeting with from Lord Curzon, Lord Macdonell, etc., the *Hindusthan* [Calcutta] of the 6th March hopes that the Parliament will try to re-establish peace in India by supporting Lord Morley in the matter.

HINDUSTHAN,
Mar. 6th, 1909.

40. The *Bharat Mitra* [Calcutta] of the 6th March caricatures Lord Morley as offering the Reform Scheme in the form of a piece of sweetmeat to the Indians, which the Musalmans, Parsees and Europeans, who are represented as various animals, are jumping to get at it, while the Hindus represented by a sheep are running away from the same.

BHARAT MITRA,
Mar. 6th, 1909.

41. Referring to the proposal of Lord Macdonnell to transfer the Burdwan and Presidency Divisions, including Calcutta, to the Government of Eastern Bengal and Assam and the *Pioneer's* comment on it to the effect that such a proposal is monstrous, the *Nayak* [Calcutta] of the 7th March writes:—

NAYAK,
Feb. 7th, 1909.

We cannot believe that our contemporary has not understood the real significance of the proposal. It is surely not intended to keep the capital at Dacca after transferring the Presidency and Burdwan Divisions to the Province of Eastern Bengal. As far as we understand, Lord Macdonnell's real intention is to annul the Partition of Bengal and to bring the whole Bengali nation under a single ruler.

We are of opinion that Lord Macdonnell's proposal is very good and most opportune. Again, the Decentralisation Commission recommends the appointment of Governors in all the Provinces now ruled by Lieutenant-Governors. Ever since the Partition of Bengal, the Bengalis have also been asking for a Governor for the whole of Bengal which, if granted, together with the proposal of Lord Macdonnell, will exactly be what has all along been clamoured for by the Bengalis. We do not yet know if God will allow it to be done, but such a proposal from Lord Macdonnell simultaneously with the recommendation of the Decentralisation Commission seems to be a very auspicious indication.

NAYAK,
Mar. 6th, 1909.

42. The *Nayak* [Calcutta] of the 8th March points out how as a consequence of Viscount Morley's concession to the Muslems in regard to the Councils Expansion Scheme, Hindu papers in the Punjab like the *Panjabi* are beginning to draw attention to the practical monopoly which Musalmans enjoy of high offices like those of District Judge and Deputy Superintendent of Police in that Province. Such points were never before noticed in the Hindu papers. And this is only the beginning. Time will show worse things yet.

NAYAK,
Mar. 8th, 1909.

43. In deprecating the action of the House of Lords in throwing out clause 3 of the Indian Councils Bill, the *Nayak* [Calcutta] of the 8th March writes that the most hopeful feature of the Reforms was the assurance they held out that in matters of domestic interest the administration was to be carried on according to the views of the Indians. That hope is now dispelled, and this makes the Reforms almost a nullity. The Lords want to have the impossible combination of autocracy and democracy. They want on the one hand to vest the officials with autocratic power and on the other to soothe the rising popular ill-feeling against Government by patting the Indians caressingly on the back. They should know the risks of disappointing expectation once raised. If they really believe that the association of Indians with the administration will endanger British supremacy, they should have thrown out the entire scheme and Viscount Morley should not have talked of reforms and conciliation at all.

DAINIK CHANDRIKA,
Mar. 8th, 1909.

44. The *Dainik Chandrika* [Calcutta] of the 8th March says that when clause 3 of Lord Morley's Indian Reforms Bill has been rejected by the House of Lords and the proposal to give one of the seats on the Viceroy's Executive Council to an Indian will most probably be also rejected, it is by all means desirable that the entire Bill should fall through. If Lord Morley is really desirous of doing any good to Bengal, he can at once place Bengal and Assam under a Governor with an Executive Council under powers conferred on the Secretary of State for India by an Act of Parliament. He will not have to go to Parliament in the matter nor depend on the sanction of men like Lord Curzon, Lord Lansdowne, Lord Macdonnell, etc.

DAILY HITAVADI,
Mar. 8th, 1909.

45. The *Daily Hitavadi* [Calcutta] of the 8th March writes:—
The partiality that has been shown to the Reform Scheme and the Musalmans in connection with the Reform Scheme is likely to do harm to them. If they enjoy the right of having seats in Legislative Councils, no matter whether they deserve it or not, they will gradually become less and less worthy of such a right. It is now very easy for European and Eurasian youths to get employment in merchant offices and in railway offices, and the result has been that there has been a marked deterioration in their educational qualifications, because they know that no matter what their qualifications may be they are sure to get appointments. The Musalmans are as yet far more backward than the Hindus in the race of life. The result of the favours that are now being showered on the Musalmans will be that if any future Viceroy makes competence the only passport to Legislative Councils the Musalmans, who will by that time have fallen further back, will not be able to compete with the Hindus. Such a state of things can never be approved of by any one who is a well-wisher of Musalmans. Besides, after the indulgence given to the Musalmans it will be impossible to refuse it to the Anglo-Indians. The officials accuse the Native press of fomenting racial discord between Hindus and Musalmans. But is not the Secretary of State guilty of the same charge inasmuch as by the undue partiality he is showing towards the Musalmans he is creating a good deal of animosity between them and the Hindus?

NAYAK,
Mar. 9th, 1909.

46. Referring to the meeting held at the Town Hall on Monday last to protest against the omission of clause 3 from the Indian Reforms Bill the *Nayak* [Calcutta] of the 9th March says:—

We give our cordial support to the resolution adopted at the meeting. Such meetings should be held all over India by Hindus and Musalmans, and the same protest should be made from all the Provinces. Let the Statesmen of England realise that in case of necessity the Hindus and Musalmans can unite and work together.

HITVARTA,
Mar. 4th, 1909.

47. Referring to the question raised in the House of Commons regarding the Indian deportees, the *Hitvarta* [Calcutta] of the 4th March regrets that even Parliament should not have been in the mood to redress the wrongs of the Indians.

48. The *Hilwarta* [Calcutta] of the 4th March concludes, from the circumstances which led to the resignation of Lord Curzon and the present dispute as regards the abolition of the second Military officer's place in the Imperial Council, that ere long the Viceroys will have to dance to the tune of the Military.

HITAVADI,
Mar. 4th, 1909.

49. The *Nayak* [Calcutta] of the 4th March cannot understand what the Decentralisation Commission assembled for, if its finding is simply to affirm that the powers of control now exercised by the Secretary of State and the Government of India over the Local Governments are not materially to be altered. Was it not to reduce those powers that the Commission was appointed? The Commission's views as to the generally satisfactory nature of the present financial relations between the Local and Imperial Governments are equally disappointing. We cannot regard its recommendations for the appointment of Collectors to sub-divisions as satisfactory, for in that case Junior Civilians will replace the Deputy Collectors. Its reference to the necessity of caution in regard to the establishment of village *panchayets* is inexplicable. The establishment of such *panchayets* is in fact its most valuable suggestion. And in conclusion we cordially endorse the Commission's views as to the European officials' ignorance of the vernaculars.

NAYAK,
Mar. 4th, 1909.

50. Referring to the statement made by Mr. Buchanan, in reply to an interpellation of Mr. Mackarness in the House of Commons, to the effect that it is on the evidence collected by responsible officers that a number of Associations have been suppressed, the *Hitavadi* [Calcutta] of the 5th March says that one cannot restrain a laugh at the statement. It may be asked, have the Associations been suppressed on the same sort of evidence, as was collected by the responsible officers at Midnapur in the well-known case of that place?

HITAVADI,
Mar. 5th, 1909.

51. Referring to the Etwa conspiracy case, the *Hitavadi* [Calcutta] of the 5th March says, that considering the enormity of the offence committed by Khalil, the sentence of 14 years' transportation does not seem to be a severe one. Thanks to Sir John Hewett, through whose efforts the conspiracy was unveiled at a time when in the Punjab Lala Lajpat Rai and Ajit Singh were deported without trial. Things would probably have taken a different turn, had Sir Denzil Ibbetson been the Lieutenant-Governor of the United Provinces at that time. But now people are glad to learn that the culprit has been properly punished. Sir John Hewett has in this matter earned a degree of gratitude from the people of the country, which the Lieutenant-Governors of the two provinces of Bengal might have earned, had they taken proper steps against the authors of the Red Pamphlet, the object of which was to incite Mussalmans against Hindus.

HITAVADI,
Mar. 5th, 1909.

52. Referring to the objection which has been made by the Bengal Chamber of Commerce to the proposed separation of Judicial and Executive functions on the ground that so long as the present unrest continues in the country it will be extremely dangerous to deprive the head of the District Police of his judicial functions, the *Hindusthan* [Calcutta] of the 6th March says, that considering the facts that peace and respect for authority are very well maintained in the Presidency towns in spite of the separation of judicial and executive functions in them and that quite dictatorial powers have been conferred though unnecessarily on Judges by the new repressive laws, the objection seems to be quite groundless and mischievous. The objection is mischievous, because when Government is always led by the advice of the Chamber and when even the recent repressive laws were in a manner drafted by it, it is almost certain that the authorities will not be able to ride over its opinion in the present instance. The history of the anarchical movement in Russia proves that no amount of repression and not even a suspension of justice are effective in suppressing anarchism and revolutionary spirit.

HINDUSTHAN,
Mar. 6th, 1909.

53. The *Hindusthan* [Calcutta] of the 6th March is glad that the Lieutenant-Governor of Bengal has ordered an increase in the pay of chaprasis in the public service, and that His Honour keeps an eye on even such small things.

HINDUSTHAN,
Mar. 6th, 1909.

HINDI BANGAVASI,
Mar. 6th, 1909.

54. In noticing with joy the increase of Rs. 1 in the pay of peons under the District Magistrates, the *Hindi Bangavasi* [Calcutta] of the 8th March brings out facts to show that Sir Edward Baker has long been known to be kind to the poorly-paid servants, and goes on to say that rumour is abroad that the pay of the poorly-paid clerks attached to the Bengal Secretariat is also going to be increased.

BASUMATI,
Mar. 6th, 1909.

55. In referring to the approaching retirement of Babu Chandi Charan Chatterjee, Sub-divisional Officer of Meherpur in Nadia, the *Basumati* [Calcutta] of the 6th March writes that it speaks much for Chandi Babu's tact that in these days of unrest he has kept his sub-division quiet. Chandi Babu has also earned the thanks of the people under his charge by saving the lives of the agriculturists during a time of crop-failure by making them liberal advances. It is to be hoped, therefore, that Government will grant this prayer of the public of Meherpur, and extend his term of office in that sub-division for some time longer.

BANGAVASI,
Mar. 6th, 1909.

56. The *Bangavasi* [Calcutta] of the 6th March writes:—

Sir Lancelot Hare on boycott. In his recent speech at Dacca, Sir Lancelot Hare condemned boycott. His Honour said that boycott was engendering bitterness of feelings. Is it really so? By boycott we understand the eschewing of foreign-made goods. It is against our religion to use foreign goods, and nobody has the right to interfere with religion. If any Indian uses foreign goods, he deserves to be boycotted by society. If such a person be outcasted, the rulers have no power to punish anybody for it. Of course violence in any shape cannot be justified. Sir Lancelot Hare pointed out the baneful effects of boycott by citing a few instances of violence. But by trying to establish his theory in this manner His Honour fell into a grave error.

Again, His Honour said that Europeans and Natives should work together, and that European capitalists should not be made to leave the country. Who said that this should not be done? Who can drive the European capitalist away? But the fact is that the poor people in this country cannot compete with them in business, and to this are due all their woes. Government certainly should encourage native arts and industries. Government knows its duties, and will do them. Let us do ours.

BASUMATI,
Mar. 6th, 1909.

57. In commenting on Sir Lancelot Hare's recent remarks on *swadeshi* and boycott in his speech to the Dacca Industrial Conference, the *Basumati* [Calcutta] of the 6th March writes that while the desirability of cordial co-operation between Englishmen and Indians in the

sphere of commerce is undeniable, it is equally undesirable that the first move in this direction should come from the Europeans who are the stronger party in this case, monopolising as they do quite 80 per cent. of Indian Commerce. One cannot imagine how it can be wrong politically or ethically for Indians to propagate an agitation which has for its object the rectification of this disadvantage to their profit. And, besides, the *swadeshi* agitation has not so far ever disfavoured European industrial concerns located in India. If there had been any hatred of Europeans as such, the output of the Egerton Mills, the Cawnpore Woollen Mills, etc., would be equally boycotted with German or Belgian goods. So much for the Indian's share of duties in the matter. As for the European capitalist in India, has he done his share by inviting the Indians to co-operate with him? How many Indian capitalists has he taken into partnership? Messrs. Andrew Yule and Messrs. Martin have Indian capitalists on their managing boards, and for this reason those firms are not looked on as foreign firms at all by the people. This boycott of Indians by European concerns in India extends not simply to partnership, but to Managership and Assistant Managership as well.

Sir Lancelot in making his exhortation against the boycott evidently forgot to take into account the fact that a demand for a commodity must first be created before that commodity can be manufactured on any extensive scale. The history of the growth of the Lancashire Cotton Industry is proof of this. Why did Sir Lancelot's forefathers impose a 70 per cent.

import duty on Indian textiles taken into England, if not to create a market for the Lancashire good? His Honour's attitude against lawlessness associated with the boycott show that it has now become a creed with all Englishmen to accept the inevitable connection of these two. But is any such connection borne out by the actual history of the last three years? In conclusion we can only emphasise our conviction, in spite of all that Sir Lancelot Hare may or may not say, that in *swadeshi* lies the only hope of our future salvation.

VI.—MISCELLANEOUS.

58. The *Nayak* [Calcutta] of the 28th February writes:—

The cause of the present unrest in India.

As on the one hand the country has witnessed, in the last few years, such detestable deeds as bomb outrages, dacoities and murders as a result of the new awakening, so on the other hand endeavours are being made to improve the arts and agriculture of the land. People are also learning to entertain brotherly feelings for one another, and to understand the administration of the country. Anyhow it is evident that the people of this country who were leading inactive lives so long have become otherwise. Their minds are now greatly agitated, which prompts the query, "What do these fellows want?" from our elderly people. We shall try to answer to-day, in clear terms, why we have been roused so suddenly and have been so much agitated and to set forth what we want to get.

The Hindus always consider the King in a divine light and they had done so in the case of Musalman sovereigns. The English sovereigns were also considered in the same light as was evident from the treatment of Queen Victoria and of the present King during his visit to this country, by the people. If there has been any change in our feeling towards Englishmen now, it is due to the fact that we are suddenly aroused from sleep to find that Englishmen, in whom we reposed confidence as we did in the Musalmans, have **DEPRIVED US OF OUR CASTE**. Though we, Hindus, are conservatives and idolators, yet we are able to maintain intact our caste—our Hinduism—through the midst of checks and counterchecks, rise and fall. As a result of our contact with Musalmans for seven centuries we thoroughly mixed ourselves with them, but we could maintain our caste all along; but by mixing with Englishmen even for a century and-a-half we have lost our cherished object—our caste.

Englishmen have gradually introduced their own methods of instruction and training into this country, and have so much anglicised our body and mind that we are no longer Indians and Hindus. Our speciality is gone, our Hinduism and the qualities peculiar to us as Indians are lost without bringing anything in return. We can never become Englishmen in spite of our writing English and being anglicised in ideas. We have lost our Hinduism without becoming Englishmen, and in such a condition we cannot remain in peace.

With regard to what we want we must say that though we do not desire for the moon yet you will be startled to hear our aim. We want independence. We are Hindus, we are ever inclined towards spiritual matters, and do not care for earthly ones. We do not at all care for independence in domineering over lands, we want independence of mind and soul. The writers of our *Shastras* said that one who depended on others was a miserable being. Our condition has now exactly become so, we have become dependant by trying to follow English and un-Hindu manners, and we now want to free ourselves from its influence. We like to get back our old Hinduism and ancient Indian ideas. You are Englishmen, we have no objection to your rule. You are at liberty to levy taxes and do anything you like, but we only want that you should not deprive us of our caste, you should not turn us into non-Hindus and non-Indians.

The people have been gifted with insight by the new awakening. They want to get back their Hinduism and their nationality, and there will be no disturbance or unrest if the Government makes arrangement for their getting these things back.

NAYAK,
Feb. 28th, 1909.

SANJIVANI
Mar. 4th, 1909.

59. The *Sanjivani* [Calcutta] of the 4th March says that the only means of checking anarchism in the country is to revive the *swadeshi* movement in its full force and thus give patriotic young men opportunities to serve the country. It may be urged on the side of the Government that anarchism has begun with *swadeshi*. But as a matter of fact it is the Government's endeavours to suppress the *swadeshi* movement that has given rise to anarchism. Government is, therefore, requested to help the movement by removing the obstacles to it. The people of the country also are urged to renew the movement with fresh zeal and vigour in spite of official persecution, and thus stamp out vicious anarchism from the country.

HITVARTA
Mar. 4th, 1909.

60. The *Hitvarta* [Calcutta] of the 4th March accuses the whitemen for putting an opinion into the mouth of Lala Lajpat Rai who has denied it as having been his own and exclaims:—"Fie, the whitemen's love for truth!"

TIRHOOT SAMACHAR
Mar. 4th, 1909.

61. The *Tirhoot Samachar* [Muzaffarpur] of the 4th March expresses its grief at the tarring of the bust of Empress Victoria's statue at Benares, whose many acts of kindness to the Indians have made her an object of their devotion. The paper does not understand the motive of those guilty of such outrage, and remarks that religion and good of the Hindus lie in their loyalty to the British Government.

TIRHOOT SAMACHAR
Mar. 4th, 1909.

62. The *Tirhoot Samachar* [Muzaffarpur] of the 4th March addressing the Hindus and Musalmans as brethren calls on them to give a sympathetic consideration to the relation now existing between them as well as to that which existed in yore between their forefathers. The Hindus and the Musalmans, says the paper, have long been living side by side in India and are now under the protection of the British Government with equal rights in every respect. To act according to one's own religious principles and not to wound the feelings of others are the true signs of virtuousness. It is a pity, continues the paper, that our Musalman brethren should not have so long acted up to the principles laid down by Emperor Akbar, or the advice given them lately by the Amir of Kabul in connection with the killing of kine. It would advise the Hindus and the Musalmans to live in unity for internal dissensions have never been known to be the source of any good to any community.

JASOHAR
Mar. 4th, 1909.

63. Referring to the illness of Babu Aswini Kumar Dutt, the *Jasohar* [Jessore] of the 4th March writes:—
Every one in Bengal is much anxious to hear of the growing illness of Babu Aswini Kumar Dutt. If the Government does not release him soon, it should make arrangement for his speedy recovery and for the daily supply of bulletin about his health to every one in Bengal. Nothing but peace will reign in the country if such a man be released who is adored by eight crores of Bengalis and for whom not only the Bengalis but also the people of all India are anxious.

HITAVADI
Mar. 5th, 1909.

64. Referring to a petition addressed to the Viceroy by the wife of Babu Aswini Kumar Dutt for his release, the *Nayat* [Calcutta] of the 5th March writes:—
If the Viceroy rejects this pitiful prayer from a Hindu lady, then the feeling of the people against the submission of prayers and petitions to Government will become stronger a hundred times more, which is not good either for the Government or the people. We hope the Viceroy will consider this point.

HOWRAH HITAIISHI
Mar. 6th, 1909.

65. The *Howrah Hitaishi* [Howrah] of the 6th March says that the report of the declining health of Babu Aswini Kumar Dutt, who is now confined in the Lucknow Jail, has caused great anxiety in the mind of the public, and recommends that his wife's petition to the Viceroy should receive His Excellency's kind consideration.

66. The *Hitavadi* [Calcutta] of the 5th March is glad to notice that at the last annual meeting of the Bengal Chamber of Commerce a number of influential European merchants spoke against the hill exodus of the Governors of the country during summer.

NAYAK,
Mar. 5th, 1909.

67. Referring to the Partition of Bengal the *Nayak* [Calcutta] of the 5th March writes:—

Reasons for stopping the agitation against the Partition of Bengal.

In reply to the query of some friends we have to state, first of all, that the agitation against the partition of Bengal is temporarily stopped, because, in our opinion, the question has been fully discussed in meetings and in the columns of newspapers. The arguments and reasonings put forth against the measure cannot be refuted, and in fact none of them has yet been refuted by the Government. The Government officials in India, directly or indirectly, admit that the Partition of Bengal is a blunder in their administration, and no amount of arguments and reasonings will be of any avail when the Government is determined to persist in the blunder. Though there seems to be no need of any agitation against it, yet we do not consider the Partition of Bengal as an irrevocable administrative measure. We are confident that the defects of the measure have not yet been fully known to the Government or have been veiled in intricate policy. The total expenditure in the New Province is much in excess of its income, and soon it must either take help from the Supreme Government or squeeze money out of the poor people. Even a proclamation of the martial law will not be sufficient to realise the full amount of expenditure from the people. Those officers in the New Province who served in Western Bengal, do not at all like their new station and are demanding personal allowance over and above their salaries. Mere orators, however famous, were never successful in bringing prosperity to a country, and Lord Curzon was a man of their type. He never showed ability, and Bengal was partitioned simply to satisfy his erroneous policy, pride and arrogance. Such a measure can never stand.

The second portion of our answer is that since Bengal was partitioned, our drowsiness has been dispelled and germs of national life have been implanted in us. Lord Curzon effected the partition of our nation in order to extinguish our national life, but the measure had the effect of uniting the whole of India, just as the poison administered by Duryodhana to Bhimsen through jealousy, after the escape of the Pandavas from the house of lac, proved nectar to him. We cannot, of our own accord, let go this opportunity of bringing union. We cannot drive away the poison, but we must hold it in our throats just as god Siva did. The Government must themselves annul the measure.

68. Referring to the *pardah* party given by Princess Bakhtiyar at her residence in Loudon Street on Friday last, the *Mihir-o-Sudhakar* [Calcutta] of the 5th March writes:—

MIHIR-O-SUDHAKAR,
Mar. 5th, 1909.

The *Pardah* party given by Princess Bakhtiyar.

Prince Bakhtiyar is now a Government pensioner. Himself a bankrupt, why does he make this sorry display of his former glory? Would it not have added to his good name if he had spent the amount which was spent on this occasion, for the good of his community?

69. The *Basumati* [Calcutta] of the 6th March sees nothing to object to in the suggestion lately put forward by "Max" in *Capital*, that Life Assurance Companies in this country should be required to make a deposit with Government as a guarantee of their *bond fides*.

A deposit by Life Assurance Companies.

BASUMATI,
Mar. 6th, 1909.

70. The *Bangavasi* [Calcutta] of the 6th March writes:—

The fate of Indians in Egypt.

The Indians will no longer be given any service in Egypt and if any Indian, after going there, be starved to death, nobody will look after him. Such are the terms of a proclamation issued by the Government of India. What a bad luck the Indian has.

BANGAVASI,
Mar. 6th, 1909.

INAN BANDHU,
Mar. 6th, 1909.

71. In the course of a long article headed "Not a Holi, but a tumult," the *Bihar Banita* [Bankipore] of the 6th March has the following—

The *Holi* festival.

While our countrymen, full of joy at the approach of the *Holi* festival, are making themselves merry, throwing their shoes on the heads of their brethren, they must know that their whole life is passed in suffering shoe-beating. When their spleen is so enlarged as to make them liable to a rupture of the same by a kick of those wearing boots, they must not be wasting their time with the vain cry of *Holi, Holi*, on their lips. Why should they be burning rubbish to-day in celebration of the *Holi*? They made an end of their *Holi* when they lit their country with the flame of feud among themselves. It is tumult, not *Holi*, to-day! Terrified by the disappointed subjects, the all-powerful Government, confident of possessing unlimited power, has resorted to repressive measures. Do you not see that the jewels among you have been condemned to undergo punishment as thieves, robbers and plunderers on mere charge of agitation? Plague, cholera and malaria have kept us in constant dread, and need no comment here; but there are other troubles besetting us on all sides. We have been so long accustomed to a life of bondage, that even the richest among us hanker after the post of a Deputy Collector. The so-called educated men, posing themselves as champions of unity and general felicity in the country, gave proof in December last, under the cover of the Convention, of their mean-mindedness and cowardice by meeting at Madras. How then can we have the *Holi* festival to-day? In fact, we had our *Holi* on the day when the goddess of freedom presided over our destiny, when there was peace and good understanding between the ruler and the ruled, the latter joining the former in the merry-making of the people on such occasions. The Maharaja Ranabir Singh of Kashmir was aggrieved to find that his subjects refrained from pouring coloured water on him on the occasion of the *Holi* festival, in consideration of his having just recovered from a serious illness. *Holi* ended with persons who unlike us were not the slaves of fashion, who had not bid farewell to their respective callings, and who used to roam about with freedom, and to depend on their own resources.

URIYA PAPERS.

URIYA AND
NAVASAMBAD,
Jan. 20th, 1909.

72. The *Uriya and Navasambad* [Balasore] of the 20th January approves of the appointment of Babu Bibhutibhusan Mukherjee as the Government Pleader of Puri and observes that he is a good successor to the late Babu Harish Chandra Ghose, who held that appointment for many years.

URIYA AND
NAVASAMBAD,
Jan. 20th, 1909.

73. A correspondent of the *Uriya and Navasambad* [Balasore] of the 20th January is of opinion that it is time for the Government of India to reconsider its order of 1880, amending section 25 of the Negotiable Instruments Act in the interest of the Theistic community in India, which wants to have 11th *Magh* gazetted as a public holiday. It is said that the number of Brahmos or Theists in India is increasing every year, and it is fair that the Brahmos should have at least one gazetted holiday when the Hindus and Muhammadans get so many. The permissive order, authorising the Brahmo officers of Government to absent themselves from public offices on the 11th *Magh* is not sufficient.

URIYA AND
NAVASAMBAD,
Jan. 20th, 1909.

74. Referring to the fact that the Ameer of Afghanistan has permitted his subjects to buy and use arms, the *Uriya and Navasambad* [Balasore] of the 20th January observes that the Indians cannot do the same as the Indian Arms Act imposes a disability on them.

URIYA AND
NAVASAMBAD,
Jan. 20th, 1909.

75. The *Uriya and Navasambad* [Balasore] of the 20th January states that small-pox has made its appearance in Balasore.

76. The *Uriya and Navasambad* [Balasore] of the 20th January finds fault with the *Utkal Union Conference*, because it did not record a resolution expressing sorrow at the death of the late Babu Harish Chandra Ghosh, an important member of the domiciled Bengali community, in its last annual meeting and advises that community to keep itself aloof from that Conference.

URIYA AND
NAVASAMBAD.
Jan. 20th, 1909.

Utkal Union Conference unfavourably criticised.

77. The *Sambad Vahika* [Balasore] of the 21st January regrets to find that the Anglo-Indian Journals are in a manner opposed to the Reform proposals of Lord Morley, as they seriously doubt their success when put to action and observes that the editors of those Journals need not be anxious as Lord Morley and Lord Minto, who belong to two different schools of National politics, concur in recommending the reforms to the British Parliament.

SAMBAD VAHIKA.
Jan. 21st, 1909.

The Anglo-Indian journals on the coming reforms.

78. Referring to the destruction of the Puri Sadar Police-station by fire, the *Sambadvahika* [Balasore] of the 21st January suggests that the future station-house should not have a thatched roof specially in an important town like Puri.

SAMBADVHIKA.
Jan. 21st, 1909.

The Police Station-house in Puri.

town like Puri.

79. The *Nilachal Samachar* [Puri] of the 22nd January is of opinion that the Baradanda street in the Puri town is not sufficiently lighted and that there are other streets which have no light at all. The attention of the Puri Municipality is drawn to the matter at once.

NILACHAL SAMACHAR.
Jan. 22nd, 1909.

Insufficient light in the Puri streets.

80. The *Nilachal Samachar* [Puri] of the 22nd January is of opinion that Chandrabhaga, in the Puri district, is an important place of pilgrimage and that as it is visited by a large number of pilgrims every year arrangements should be made to improve its sanitary condition. It is said that the pilgrims spoil the sources of water-supply by throwing all sorts of refuse into them, and that such sources are also very limited. The attention of the local authorities is drawn to the matter at once.

NILACHAL SAMACHAR.
Jan. 22nd, 1909.

The sanitation of Chandrabhaga in Puri needs attention.

81. The *Nilachal Samachar* [Puri] of the 22nd January is glad to find that the Government has adopted a sympathetic policy and has discharged the Printer of the *Banda Mataram* with a warning.

NILACHAL SAMACHAR.
Jan. 22nd, 1909.

The Printer of the *Banda Mataram*.

82. The *Nilachal Samachar* [Puri] of the 22nd January is sorry to learn that the proceedings of the Revision Settlement that are going on in the Bhera pargana of the Balasore district are troubling the raiyats very much, as they find considerable difficulty in harvesting their paddy crop.

NILACHAL SAMACHAR.
Jan. 22nd, 1909.

The Revision Settlement, a source of trouble in the Balasore district.

83. The *Nilachal Samachar* [Puri] of the 22nd January is sorry to find that the continual export of rice and paddy from the Soro and Chandbali thanas of the Balasore district has a tendency to raise the prices of those articles of food in that district and advises the *Utkal Union Conference* to do something in the matter, for if the export be not stopped in time, there may be as much distress in the Balasore district this year as there was in the last year.

NILACHAL SAMACHAR.
Jan. 22nd, 1909.

A proposal to stop export of rice from Balasore.

84. The *Nilachal Samachar* [Puri] of the 22nd January states that an old monkey that wounded several persons in the Puri town by biting was killed by the Municipal Conservancy Inspector. Something should be done to protect men from the attacks of these animals, which have made a misuse of the toleration that has been granted to them by the religious prejudices of the people in that sacred town.

NILACHAL SAMACHAR.
Jan. 22nd, 1909.

A mischievous monkey killed in Puri.

85. The *Nilachal Samachar* [Puri] of the 22nd January is sorry to learn that the auditor, who went to Puri to examine the municipal accounts, died in that holy town, and that though many of his caste people were there, none cared to carry his dead body to the cremation ground. This is looked upon as very sorrowful.

NILACHAL SAMACHAR.
Jan. 22nd, 1909.

The death of an auditor in Puri.

GARJATBASINI,
Jan. 23rd, 1909.

86. The *Garjatbasini* [Talcher] of the 23rd January gives the substance of an address, which the people of Pallohara presented to their Chief and of the reply which he gave. The address was couched in loyal and affectionate words, while the reply breathed a spirit of love and an earnest desire to better the condition of the state.

GARJATBASINI,
Jan. 23rd, 1909.

87. The *Garjatbasini* [Talcher] of the 23rd January mourns the death of Baishnava Dularam, a resident of Talcher, who was a great benefactor of the poor in that State. He was a Behara Padhan under the Talcher Chief, and had earned the love and esteem of all who came in contact with him.

GARJATBASINI,
Jan. 23rd, 1909.

88. The *Garjatbasini* [Talcher] of the 23rd January states that a ferocious tiger begged in Talcher. A ferocious tiger begged in Talcher.

SAMBALPUR
HITAISHINI,
Jan. 23rd, 1909.

89. The *Sambalpur Hitaishini* [Bamra] of the 23rd January states that the Chief of Bamra has taken steps to establish granaries in its different parts with a view to provide his subjects with food in seasons of distress and scarcity. This is looked upon as a wise measure becoming the position of a Chief, who has to consult the happiness of a large number of his subjects, whose staying power is very small.

SAMBALPUR
HITAISHINI,
Jan. 23rd, 1909.

90. Referring to the steps which Government is taking to improve the agriculture in the country, the *Sambalpur Hitaishini* [Bamra] of the 23rd January points out that the actual cultivators of the soil are very poor, and that unless they are supplied with seeds they cannot be expected to take to the cultivation of such plants as might prove remunerative.

UTKALVARTA,
Jan. 23rd, 1909.

91. The *Utkalvarta* [Calcutta] of the 23rd January states that rice sells at 10½ seers per rupee in Cuttack, 9½ seers in Puri, 10 seers in Balasore and Sambalpur, 14 seers in Angul, 12 seers in Keonjhar, Narshingpur and Pallohora, 17 seers in Talcher and 18 seers in Patna.

UTKALVARTA,
Jan. 23rd, 1909.

92. The *Utkalvarta* [Calcutta] of the 23rd January regrets to note that rice merchants are making advances to the cultivators in the Kendrapara subdivision with a view to export that article to foreign places, and that as a consequence, the price of rice must rise in that subdivision.

UTKALVARTA,
Jan. 23rd, 1909.

93. The *Utkalvarta* [Calcutta] of the 23rd January regrets to note that a man died of a jackal bite in the Bhadrak subdivision of the Balasore district.

UTKALVARTA,
Jan. 23rd, 1909.

94. The *Utkalvarta* [Calcutta] of the 23rd January states that a man and his son while sleeping under a thatched roof in a farm in Dhenkanal was burnt to death by the roof accidentally taking fire.

UTKALDIPIKA,
Jan. 23rd, 1909.

95. The *Utkaldipika* [Cuttack] of the 23rd January supports its contemporary of the *Garjatbasini* in the latter's observation that the tanks in Mauza Balaram Prasad in Angul should be repaired without delay, as the village is populous and important, and as the sources of water-supply therein are very limited. Government being the protector of Angul should set an example of benevolence and good management to other neighbouring landlords.

UTKALDIPIKA,
Jan. 23rd, 1909.

96. The *Utkaldipika* [Cuttack] of the 23rd January is of opinion that Government should not be in a hurry to form an estimate of the results of the practical working of the Bengal Tenancy Act in Orissa and that the deputation period of Mr. Maddox, who is engaged in this work, should be extended.

UTKALDIPIKA,
Jan. 23rd, 1909.

97. The *Utkaldipika* [Cuttack] of the 23rd January states that Shaik Asad Ali is engaged in repairing the Krishnananda Upper Primary School in Balubisa in the Cuttack district, while the Secretary of that institution is

employed in quarrelling with the members of the School Committee. The writer suggests that Shaik Asad Ali should be appointed as the Secretary of the school in question.

98. A correspondent of the *Utkaldipika* [Cuttack] of the 23rd January points out that a pucca road about 53 feet long, joining the Grand Trunk Road with the Jagatpur Station of the Bengal-Nagpur Railway in the Cuttack district is very necessary and that the Cuttack District Board should pay immediate attention to the matter.

UTKALDIPIKA,
Jan. 23rd, 1909.

A Branch Road very necessary in the Cuttack district.

99. The *Utkaldipika* [Cuttack] of the 23rd January states that paddy sells at 20 seers per rupee at Balubisa in the Cuttack district.

UTKALDIPIKA,
Jan. 23rd, 1909.

Price of paddy in Cuttack.

100. The Balarampur correspondent of the *Utkaldipika* [Cuttack] of the 23rd January states that about ten tigers have been seen to commit depredations in the Balarampur and Madhopur states in the Cuttack district.

UTKALDIPIKA,
Jan. 23rd, 1909.

Tigers in Balarampur and Madhopur.

Of these one has been already killed by the proprietor of the former estate. The remaining nine should be killed without any more delay.

101. The *Utkaldipika* [Cuttack] of the 23rd January states that there were two fires in the Cuttack town, one in Dagarpara and the other in Chouliaganj. The latter destroyed the jute stock of the Cuttack Branch of the Easter Company.

UTKALDIPIKA,
Jan. 23rd, 1909.

Two fires in the Cuttack town.

102. The Balubisa correspondent of the *Utkaldipika* [Cuttack] of the 23rd January states that a tiger is killing cattle in that part of the Cuttack district.

UTKALDIPIKA,
Jan. 23rd, 1909.

A tiger in Balubisa in Cuttack.

Public health in Puri and Cuttack.

103. The *Utkaldipika* [Cuttack] of the 23rd January states that the health of Puri and Cuttack towns is good.

UTKALDIPIKA,
Jan. 23rd, 1909.

104. The *Utkaldipika* [Cuttack] of the 23rd January states that several hundreds of pilgrims came to Puri by the Bay of Bengal and left that town after a quiet journey. These pilgrims came on steamers from Gangasagar.

UTKALDIPIKA,
Jan. 23rd, 1909.

Pilgrims to Puri by the Bay of Bengal.

105. The *Utkaldipika* [Cuttack] of the 23rd January advises the Bengalis, domiciled in Orissa, to give up their separate organisation, call themselves Uriyas or Utkaliyas and join with the genuine Uriyas in all their undertakings, as thereby they will have every chance of obtaining the privileges, which the Government has reserved for the genuine Uriyas. In the opinion of the writer, even the Brahmins, Karans and others, speaking the Uriya language in Orissa, are not the first settlers in that province: so if preference is to be given to the first settlers, Savars and other Non-Aryan tribes are to be taken into account.

UTKALDIPIKA,
Jan. 23rd, 1909.

A piece of advice to the domiciled Bengalis.

106. The *Utkaldipika* [Cuttack] of the 23rd January advises the traders and merchants in India to encourage the Indo-European Trading Society, Limited, established in London, which is trying its best to procure markets in Europe for the products of Indian manufacture. Through its exertions many articles of Indian manufacture obtained rewards in the last Exhibition in France.

UTKALDIPIKA,
Jan. 23rd, 1909.

The Indo-European Trading Society Limited, London, needs encouragement.

RAJENDRA CHANDRA SASTRI,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 13th March, 1909.

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REPORT (PART II)
ON
NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL
FOR THE
Week ending Saturday, 13th March 1909.

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II.—HOME ADMINISTRATION.

(b)—Working of the Courts.

161. According to the *Bengalee*, the news of the rejection by the Privy Council of the petitions of Messrs. Tilak and Paranjpe for leave to appeal against their convictions has been received with profound disappointment in this country. The people have never believed that either Mr. Tilak or Mr. Paranjpe intended to create disaffection against the Government as by law established in India. The hope, therefore, was widely entertained that the Privy Council would allow them to appeal and do them justice. Whatever may be the grounds on which the petitions were rejected, the country deploras the decision that has been arrived at.

Mr. Tilak's appeal.

BENGALUR,
6th May, 1909.

162. The *Amrita Bazar Patrika* regards the rejection of Mr. Tilak's appeal to the Privy Council as showing that, from the standpoint of the public, Indians charged with political offences fare no better in England. The Viceroy is the only party to whom they can look to for protection. Will His Excellency be pleased to put a stop to these seditious cases in future? This can be done easily if provincial rulers were divested of the power of starting proceedings under the sedition sections of the Penal Code, and if warnings were given to offending newspapers. An editor, once warned, will never again consciously commit a similar offence. The political offenders of sorts, who have already been punished, also deserve His Excellency's mercy.

Mr. Tilak's case.

AMRITA BAZAR
PATRIKA,
6th May, 1909.

163. Referring to the sentence of ten years' transportation awarded by the Sessions Court of Etah to Ram Ohurn Lal for sedition, the *Bengalee* says:—

Another severe sentence.

BENGALUR,
7th May, 1909.

"It is not so much for the sake of accused persons themselves that we so often appeal to our Courts not to pass severe sentences as in the interests of the community and the Government. A sentence out of all proportion to the offence committed has the natural effect of making the community sympathise with the recipient of the sentence; and thus one main object of all punishment is necessarily defeated. What is even worse, an unduly severe sentence may tend to make intending offenders prefer a graver to a less serious offence. When men find that a simple offence is visited with the same punishment with which a graver one is apt to be visited, the salutary motive which actuates most offenders, not belonging to the criminal class, in choosing the least objectionable course is in part taken away. This is a consideration which our law Courts too often overlook."

(d)—Education.

164. The London correspondent of a Madras paper, writing on the assassination of Babu Ashutosh Biswas, observes that the deed was done by a student, and that "the whole system is thoroughly bad, which produces boy-anarchists and assassins."

Misrepresentation.

HINDOO PATRIOT,
7th May, 1909.

Commenting on this, the *Hindoo Patriot* says:—

"Could anybody with the full possession of his senses believe for a moment that our educational institutions have become the veritable training ground for boy-anarchists and assassins. Surely no one would entertain such an absurd idea unless he comes out of Bedlam. To identify our entire students with anarchical propaganda is to cast an unmerited slur on them for the sins of a few. There may be a stray student here or there who happens to be the camp follower of the anarchists. But his movements are quite unknown to the authorities of the school to which he belongs. We can never induce ourselves to believe that our educational institutions, public or private, countenance the anarchical tendencies of their pupils, if they become known to them. Such an erroneous impression ought not to exist in any sound mind."

BENGALUR,
3rd Mar. 1909.

165. *Anent* the proclamation of the Yubak Sammilan, Calcutta, and the Brati Samiti of Khulna, the *Bengalee* writes:—
More Samities proclaimed.

"Who ever heard of these Samities? Yet the Government has no hesitation in proclaiming them and thus making them famous. Does any one believe that proceedings of this kind are calculated to allay the unrest? If any individual members of these organizations were guilty of illegal excesses, there was nothing to prevent the Government from proceeding against them according to law. But why should the organizations themselves have been suppressed? And why should they not have been afforded an opportunity of meeting any allegations that may have been made against them? The public will never be convinced of the justice of these suppressions so long as Government does not say publicly on what kind of evidence it has taken such extreme action. Even then they will demand that the Samities should be allowed an opportunity for explanation, before they are proclaimed. That is why the new law, which gives unlimited power to the Executive in this respect has been so strongly condemned by public opinion. Government was able to pass the law because it is all powerful in the Councils. The fact, however, that the law is so unpopular and in a sense so arbitrary should be taken into account in giving effect to it."

INDIAN EMPIRE,
9th Mar. 1909.

166. Commenting on the proclamation of the Yubak Samiti of Calcutta and the Brati Samiti of Khulna, the *Indian Empire* says:—
More repression

"So far as the public are concerned, they have never heard of the existence of these so-called seditious bodies; but the Government, it seems, not only knows them, their actions, and aims, but have thought fit to extinguish them. What proofs the Government has is not known to us; and under any other circumstance the public would be bound to accept the version of the authorities without protest. But recent events have shown that the information on which the Government act is not always above question, and hence the doubt as to any actual participation of these samities in seditious projects. In addition to the suppression of the two associations, a number of houses have been searched both in Calcutta and the suburbs, but without yielding any tangible result. The effect of these actions on the part of the responsible authorities is simply to create unrest, and therefore do we urge that the latter should always exercise the greatest caution and discretion in such matters and not depend on the *ex-parte* information of police spies and hirelings."

AMRITA BAZAR
PATRIKA,
3rd Mar. 1909.

167. The *Amrita Bazar Patrika* begs of His Excellency the Viceroy to give a patient consideration to the representation of Mrs. Dutt for the release of her husband.
Aswini Kumar Dutt's case.

At Barisal Aswini Babu's wife is dying by inches, she being a confirmed invalid on whom the deportation of her "saintly" husband and the corroding anxiety for his health have had a literally prostrating effect. And at Lucknow a fell disease like diabetes is committing dreadful havoc on the system of Aswini Babu himself. What good is being done either to the people or the Government by punishing an innocent man and his wife? So long as Babu Aswini Kumar Dutt and the other deportees are not put on their trial and found guilty on unimpeachable evidence, the world will continue to regard them only as victims of adverse circumstances.

BENGALUR,
3rd Mar. 1909.

168. Referring to the memorial submitted by the wife of Babu Aswini Kumar Dutt to His Excellency the Viceroy, praying that her husband may be released at an early date, the *Bengalee* hopes that Government will grant the prayer of the memorialist, and that the deportees will be released without further delay.

BENGALUR
4th Mar. 1909.

169. The *Bengalee* regards the Reform Scheme as an apple of discord thrown among the people which, by the inauguration of the policy of separate electorates, will cause a partition, not of one province and one community, but of the whole of India. A line of cleavage, dividing the two communities from the very base to the top, will now be drawn. From the village elections to those of the Supreme Council, the division will be
The new innovations: A real danger.

emphasised. The din of electoral discord, aggravated by the war of factions and creeds, will now disturb the peaceful villagers of Bengal and interrupt the harmony of their quiet lives. Can any one in his senses welcome a scheme which will introduce and accentuate the elements of strife and contention? Leaving alone the higher considerations of nation-building, the inauguration of a scheme which will mean discord and strife where there is now peace and tranquillity is viewed with the deepest anxiety and alarm. The journal appeals to the Government, with all the emphasis that it can command, to avert a consummation so full of the gravest potentialities for mischief. Let there be no reform rather than one which will plunge the country into the vortex of strife and confusion.

170. The *Indian Nation* is afraid "Lord Morley has been a little too hasty and a little too generous in deciding that the demands of Muhammadans to elect their own representatives at all stages and for a number of seats

The opposition to the Reform Scheme.

in excess of their numerical strength would be met in full. No other section of the Indian community, so far as we have been able to observe, has made a similar demand, but representations have been made on behalf of Anglo-Indians and Eurasians for special and sectional representation. The tone of their representations is moderate, and they do not express any jealousy of concessions made to the people of India. Only a plea is put forward in the interests of the non-official Europeans and the class known as the domiciled community. It is impossible to deny the cogency of the plea after the treatment that has been given to the Muhammadan claims. Our own idea is that the claims of all communities permanently resident in India, whether Hindu, Muhammadan, Eurasian, or Anglo-Indian, stand on the same ground. A constitutional reform like that proposed is meant not only to meet the present situation, but also to have an educative value. All communities ought to bring themselves gradually to alter their point of vision and recognise their oneness. Popular or representative Councils are a step towards national Government. In a nationality it is not for any sections of the people to assert their difference. There should be no parties in the country, except the Government on the one side and the people on the other, in spite of all differences of race or religion. Of course there may be such parties as liberals and conservatives, but the eternal differences of race and religion should not be a badge of political distinction. We can well understand how difficult it would be to ignore these differences if the Councils had to legislate on religious and social questions. But the occasion for such legislation arises seldom or never. It therefore appears to us that the proper way to receive the proposed reforms is for the several communities resident in India to understand and sympathise with each other better than they had done before and influence each other's opinion so as to arrive at a common basis of action in face of proposed official measures. We fear very much that Muhammadans or non-official Europeans or Eurasians representing their own special communities only add to the strength of the official party ignoring their duties to the country out of mere jealousy of the Hindu."

INDIAN NATION.
6th Mar. 1909.

171. In supporting Lord MacDonnell's proposed amendment in connection with the partition of Bengal, the *Bengalee*

Lord MacDonnell's amendment.

thinks it useless to disguise the fact that since the announcement of the modifications there has been a revulsion of public feeling against the Reform Scheme. It has ceased to excite enthusiasm, and, indeed, there is a growing body of public feeling that with the modifications now announced, it can serve no useful purpose, and that it is best to leave it alone. If the modifications of Lord Morley are accepted, and if the partition remains unmodified, then there are grave risks of the failure of the scheme in Bengal. The acceptance of Lord MacDonnell's amendment is essential to the successful working of the Reform Scheme in this Province. But it is feared that the amendment will be rejected, though perhaps only to be repeated in another form in the House of Commons. The House of Lords has never been known to evince much sympathy for the wishes or aspirations of the people of India; and then Lord Morley, though a Liberal and a Radical, has, by his strange adoption of autocratic measures, largely won the confidence of the Upper House; and it is feared he will oppose the amendment.

BENGAL.
6th Mar. 1909.

HINDOO PATRIOT,
6th Mar. 1909.

172. Having regard to the benefits that will accrue from the permanent location of the Government in Calcutta, the *Hindoo Patriot* desires to associate itself with Mr. Shirley Tremearne in the protest he has entered against the Simla exodus. The absence of the heads of the Government from the capital bears a close resemblance to the absence of landlords from the tenantry, and it must be remembered that absentee landlords cannot possibly know the real state of things.

III.—LEGISLATION.

HINDOO PATRIOT,
6th Mar. 1909.

173. The *Hindoo Patriot* observes that the omission of the clause dealing with the constitution of provincial executive Councils introduces a far-reaching change in the Bill and mars its importance to a lamentable extent. The journal hopes that when the Bill comes up for final consideration before the House of Commons, they will give their best attention to the consideration of the clause which the Lords have indiscreetly omitted, and thus save the country from a recrudescence of discontent.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

BENGALER,
6th Mar. 1909.

174. The *Bengal* hopes Government will give a sympathetic consideration to the recommendations that have been made by the Conference regarding the industrial development of the country. The time is gone by when Government could afford to follow a *laissez faire* policy. There is not a civilized Government to which the development of industrial resources and the industrial capacity of the people under its care is not an object of supreme concern. The Indian Government will be a source of weakness instead of strength to the people if it does not do all in its power to foster the industrial life of the country.

OFFICE OF THE SPECIAL

BRANCH,

41, PARK STREET,

The 19th March 1909.

G. C. DENHAM,

Spl. Asst. to the Deputy Insp.-Genl.

of Police, Crime and Railways, Bengal.